The Catholic Guardian.

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THE

CATHOLIC GUARDIAN,

A Weekly Newspaper

AND REVIEW

PUBLISHED WITH THE APPROBATION OF THE MOST REV. ARCHBISHOP OF SAN FRANCISCO, AND THE RIGHT REV. BISHOPS OF LOS ANGELES AND GRASS VALLEY.

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Cor. Sutter and Sansome Sts.

C. P. R. R.

Commencing Monday, August 26, 1872 and, until further notice, Trains and Boats will leave San Francisco.

7.00 A. M. Atlantic Express Train for Sacramento, Marysville and Redding, Colfax, Reno, Ogden and Omaha.

7.30 A. M. Steamer New World (from Broadway Wharf) connecting at Vallejo with trains of California Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from Broadway Wharf---Connecting with special Train of S. F. and N. P. R. R. for Cloverdale and intermediate points, returning to San Francisco by 7.00 P. M.

2.00 P. M.* Stockton Steamer, (from Broadway Wharf)—touching at Vallejo, Benicia and Landings on the San Joaquin River.

2.00 P. M. *Steamer Antelope, (from Broadway Wharf)—Connecting at Donahue with Trains of S. F. and North Pacific Railroad.

3.00 P. M. San Jose Passenger Train—stopping at all Way Stations.

4.00 P. M. *Sacramento Steamer (from Broadway Wharf)—touching at Vallejo, Benicia and Landings on the Sacramento River.

4.00 P. M.* Passenger Train for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

6.30 P. M. Overland Emigrant Train, Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—(for San Francisco) *5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—(for San Francisco) *3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:10 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	10:36 A M	5:40 P M	7:00 P M
Gilroy.....Arrive	11:55 A M	.....	.....
Hollister....Arrive	12:50 P M	.....	.....
Pajaro.....Arrive	1:25 P M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Pajaro	.....	.....	12:35 P M
Hollister	.....	.....	1:00 P M
Gilroy	.....	.....	2:00 P M
San Jose	†6:30 A M	7:50 A M	3:20 P M
San Fran Arrive	8:50 A M	10:10 P M	5:50 P M

*Leaves at 2:30 P. M. SATURDAYS.
†Sundays excepted.

☞ An Extra Train will leave San Francisco on Sundays at 9:30 A. M. Returning, leave San Jose at 5:50 P. M.

FREIGHT TRAINS RUN DAILY (Sundays excepted) leaving San Francisco at 10:30 A. M., arriving at San Francisco at 4:25 P. M.

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SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers of the Society of Jesus.

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The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once	$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year	350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

REV. A. VARSI, S. J., President.

jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORated according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-Second Annual Session on Monday, August 19th, 1872. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year	$250 00
Washing, per Scholastic Year	30 00
Piano and use of instrument, per month	8 00
Violin, Guitar, Flute, etc., each, per month	6 00
Vacation at the College	40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to

REV. JAMES MAGILL, C. M. President.

jan1-tf

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THE SISTERS OF MERCY HAVE JUST COMpleted a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

A Boy's School is being prepared on Rincon Place, and will be placed in charge of competent teachers.

SISTER MARY B. RUSSELL,
Superior of Sister of Mercy.

jan1-tf

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department	$3 00
" in Grammar Department	5 00
" in Higher Department	8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month	$3 00
For the use of Instruments, etc., second year, per month	5 00
For each Academical Degree	10 00

jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County, California.

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens	$225.00
Entrance fee, to be paid only once	10.00
Vacation at College	40.00

DAY PUPILS.

Senior Class	$60.00
Junior Class	40.00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed o the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,
Superior.

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
Drawing and Painting in Water Colors	30 00
Painting in Oils	20 00
Board during Vacation	40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by the FATHERS of the ORDER of ST. FRANCIS, will commence on the first Monday in August.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, (to be paid but once,)	$15 00
Tuition, Board and Washing, per session of ten and a half months	150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance.

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

jan1-tf REV. J. J. O'KEEFE, O. S. F.

ST. JOHN'S INSTITUTION

FOR THE

Education of Young Ladies,

San Juan, Monterey Co.

CONDUCTED BY THE SISTERS OF THE MOST HOLY AND IMMACULATE HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per annum,	$200
Entrance Fee, to be paid but once	10
Tuition on Piano, per annum	60
French, per annum	25

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

TERMS FOR DAY SCHOLARS:

Primary, per month	$2.00
Elementary and Senior, per month	3.00
Tuition on Piano, per month	6.00
French, per month	2.50

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

For Prospectus and further particulars apply to

SISTER CARMEN ARGELAGA,
Superior.

aug24-tf

CONVENT

OF THE

Immaculate Heart of Mary,

Gilroy.

FOR THE EDUCATION OF YOUNG LADIES.

CONDUCTED BY THE SISTERS OF THE MOST HOLY AND IMMACULATE HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per annum	$200
Entrance Fee, to be paid but once	10
Tuition on Piano, per annum	60
French, per annum	25

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

TERMS FOR DAY SCHOLARS:

Primary, per month	$2.00
Elementary and Senior, per month	3.00
Tuition on Piano, per month	6.00
French, per month	2.50

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

For Prospectus and further particulars, apply to

SISTER RAYMUNDA CREMADELL,
Superior.

N. B.—The above Establishment is, also, the Novitiate of the Order. aug24-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum	$200 00
Piano and use of instrument, per month,	$6 60. 68 00
Guitar, per month,	$5 00 52 50

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

SISTERS OF CHARITY,
Santa Barbara, Cal.

jan1 tf

The "Catholic Annual" for 1872

NOW READY:

THE ILLUSTRATED CATHOLIC FAMILY ALMANAC, for 1872.

Thirty-five first-class Illustrations.

144 PAGES, 12 MO., TINTED PAPER.

Single copies, 25 cents; one dozen copies, $2.50; one hundred copies, $16.

The Church Publication Society.

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General Agent,
No. 9 Warren Street, New York.

H. C. BATEMAN,

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The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II. SAN FRANCISCO, SEPTEMBER 28, 1872. NO. 3.

EDITORIAL NOTES.

QUEEN VICTORIA is blamed by a portion of the Protestant press of England for allowing the rapid spread of the Catholic religion in that realm. The London *Dispatch*, of the 1st inst, after giving the Queen credit for great insight into political matters, says it would like to penetrate, for one short hour, into the sovereign brain and see what she really thinks of the situation, and adds: "Can it be believed that the Queen failed to note the coincidence of the tercentenary of the Massacre of St. Bartholomew, on Saturday last, with the news of the religious riots in Belfast, or omitted to ponder on the significant and evil-omened fact that, while everywhere else the powers of the Pope and the Ultramontanes are being curtailed, it is here, in Protestant England, and here alone, that they are extending?" The *Dispatch* does not condescend to tell us *why* the Queen should have noticed any coincidence between the tercentenary of the Massacre of St. Bartholomew and the Belfast riots; and, for the life of us, we are unable to see any significance to whatever party in the coincidence; except, perhaps, that it shows that political differences of opinion caused a riot three hundred years ago, and that the same thing now occurring might be taken as evidence that it might be expected again. The *Dispatch* certainly does not mean to attach blame to the Catholic or National Irish party, for defending themselves when attacked? But the last part of the sentence quoted shows where the *Dispatch* is most sensitive. Catholic doctrine is extending rapidly in England—in fact, it is about to capture the entire Established Church. But the *Dispatch* is very much in error—and knowingly, we believe—in its statement that those doctrines are extending nowhere else but in England. They are extending all over the world. It is true, the Church is having her trials in some countries, but it is necessary that these trials come occasionally to winnow out the chaff, to purify—not the Church itself—but the mass of humanity which clings to it in its hour of prosperity, but which is too weak to face adversity for JESUS' sake.

SAN JOSE is having a time over the Sunday law. Most of the saloons were closed last Sunday, but some of them kept open in order to test the constitutionality of the law. It seems to us that such a nice, quiet, orderly city as San José might devote one day in the week to rest. But when other business stops and people have nothing to do, the saloons, if allowed to run, reap the rich harvest. When people are kept at work they don't think of dissipation. As a general rule we are opposed to prohibitory laws; if a community has moral force enough to put a law in operation, it generally has enough to regulate such matters without the aid of the law. Breaking human laws is like breaking the laws of God; when one gets in the habit of it, it is easy. There should be no law on the statute books that can not be enforced. We would hate to think that there was not moral force enough about our beautiful neighbor of the valley to stop the sale of intoxicating drinks, at least on Sunday. The big cities are the sinks into which all the immoral slum of the entire country pours, and much must be put up with in such places that is easily prevented in smaller towns.

AT this time, when Protestant papers are crowing so much over the fact that *one* Catholic priest—Pere Hycinthe—has proved false to his vows, and when some of them are drawing from this the inference that the vows can not be maintained, and that it is a sign of the dissolution of the Catholic Church, some of their people might reflect with profit on the statement recently made by the Baltimore *Dispatch* concerning the large number of Protestant clergymen in that city who have abandoned their profession. "Three or four," says that paper, "are teachers, four or five insurance agents, a number are dealers in dry goods or groceries, and others are engaged in a variety of occupations. We do not know one of them whose vices forced him to retire from the sacred desk. Most of them abandoned the ministry because they lost faith in the creed that they were propagating. Some still show respect to religion by regular attendance at one or other of the orthodox churches, but most of them are either so-called infidels or spiritualists." There are not in the world, at this time, as many priests who have fallen from their vows as there are Protestant clergymen in the one city of Baltimore who have quitted their profession for the reasons given! We should be very much discouraged, indeed, if there could be found in a single city in the world such an array of Catholic clergymen who had fallen from their high calling. But Baltimore is hardly an exception. Ex-clergymen are to be found everywhere.

A FOREIGN contemporary records a reply of Prince VON BISMARCK about the persecution of the Jesuits, which, whether true or not, is characteristic enough. Several of the expelled Fathers have been, as is well-known, decorated or specially reported for their bravery and devotion as military chaplains on the field of battle. Some one, it is reported, observed to Prince BISMARCK that the cross which these Fathers will carry with them into exile will be a proof of the ingratitude of the German Government. "In politics," the Prince Chancellor is said to have replied, "one should never talk sentiment; if the Jesuits had taken Paris, Metz, and Sedan for us, I should not consider myself bound to be grateful." If he did not say the words, he is carrying out the thought.

WE learn, by telegraph, of the safe arrival of the Franciscan Exiles at Chicago, on their way to Milwaukee. We hope these devoted Christians will find a hearty welcome at their new abode, and have no doubt they will.

RECENT dispatches to the daily papers inform us that the question of the closing of the Ecumenical Council has been again urgently brought before the Pope by influential prelates of the Church. The French Cardinals have requested His Holiness to re-convoke the Council to some French city where he has no hostile influence to fear, but the Pope insists upon closing the Council at the Vatican, or leaving his successor to do so.

THERE are those who believe that any innovation upon established usage is progress. Every fellow who has discovered some method of doing things out of the routine employed by his father, immediately cries out "progress." These "progressive" chaps are continually urging their followers along. To taunt one of a want of "progress" renders him furious—he must not let any one think *that*. The last number of the *Masonic Mirror* flings such a taunt at the slow coaches of the order. "Yes," dolefully writes the editor, "it must be conceded that even among the sons of light there are a few hard-shell obstructives that refuse to accept the onward march of the times, with its consequences. Though, perhaps, deeply attached to the Masonic institution, they forget that the world really does move; and, as ignorance was formerly the rule, they lose no opportunity of decrying Masonic publications. The writer not long since heard a man of high official standing, though really an ignoramus, declaim against even the publication of the *Monitor* as a violation of the E.·.A.·. Ob.·.!" It is a great crime not to notice that the world moves! To clinch the matter yet further, it is told them that no one but Catholics refuse to acknowledge this fact. "Now this sort of nonsense," he continues, "does very well in Spain and South America, where dominant and ignorant men direct the opinions of the vulgar and unlearned. In those countries enlightenment means the destruction of illiterate obstructives, and they only act after the manner of their kind when they divert the revenues of the people into the coffers of the church that boasts of jeweled images of the virgin, worth millions of money, amidst populations that possess not a single common school." Would the editor like to institute a comparison between the institutions of learning established by Catholics and by Masons? Let him look around San Francisco, and answer! Let any man look at places of his acquaintance, and answer, himself, the question, to which the world is most indebted for learning, the Catholic Church or the Independent Order of Free and Accepted Masons?

WE had an idea that we were tolerably well acquainted with the upper Sacramento Valley, having resided there for many years, but the *Alta* of Monday gives us a bit of information concerning it, entirely new. "It may be said," remarks that paper, "that the upper Sacramento Valley counties are Sutter, Yuba, Colusa, Butte and Tehama; but the three great producing counties are Colusa, Butte and Tehama. It is only about six years since these three counties were known to be capable of producing wheat in any quantity, covered as they were with brush and large oak timber; the land was used for stock raising. In clearing the land, the timber of a certain size was left standing to shade the land and keep it moist. This timber is supposed to bring the installment of fine showers, which they always have over these counties, in the month of May; and these secure the crops." This is the first time we ever heard that these counties were covered with brush and large oak timber! We did not know that in clearing the land, timber of a certain size was left standing! Nor that this brought fine installments of showers! We thought we knew, at least twenty years ago, that this land was capable of producing immense quantities of wheat; but the *Alta* did not find it out until six years ago, and, consequently, "it was not known!" One would be somewhat disappointed if he should visit the upper Sacramento Valley, after reading the *Alta's* account, to find a vast plain near forty miles wide by a hundred in length, with no timber except a little strip along the river, averaging less than one mile on each side, a few scattering trees along two or three streams, and some few trees near the Butte Mountains. On the plains, on the east side of the river, in Sutter County, there are some scattering trees, and then again, in the neighborhood of Chico, there is some pretty thick timber.

THE telegraph informs us, with how much truth we would not like to say, for our newsmongers seem to take delight in making mistatements—to use a very mild term—about the Church, that the Jesuits at Metz have advertised their property, movable and immovable, for public sale, preparatory to their emigration into France. The establishment will be bodily transferred to French soil, without modification or reduction of numbers.

HARPER'S WEEKLY, of September 14th, has an article under the title of "Our Foreign Church," the first sentence of which reads: "The Romish Church is the only religious sect among us wholly foreign in its character." We have written an article on this subject, but have to postpone its publication until next week. Not being a regular reader of the "*Journal of Civilization*," we did not notice this article on the first arrival of the paper here.

A SUBSCRIBER, writing us from Visalia, says he can not pay his subscription; that he is a laboring man, has not had good luck, etc. We will not discontinue the paper on that account, but will ask him to show it to some of his Catholic neighbors who are able to pay for it, and ask them to subscribe. Each number of the paper, in its present shape, costs us money; but any one bearing us good will, as we are satisfied this correspondent does, shall not be without the paper because of poverty. Without any reference to this case at all, we would here remark, that there are hundreds who consider themselves too poor to subscribe for a paper who spend hundreds of dollars a year "treating" their friends at some groggery. Let some of these who wish us well, but who consider themselves too poor to pay for the paper, put aside a dime whenever they spend a dollar in some such way, and see how quickly they will have enough to pay for THE GUARDIAN. The newspaper, is now the great public educator. No man can do his family justice, if he has one, without supplying it with at least, one good newspaper. If the Catholic family can get a paper that labors in the interests of the Church and of religion, that is the one for them to take. It shall be our ambition to make THE GUARDIAN such a paper—to make it worthy the support of every Catholic on the Pacific Coast. Lend us a helping hand. We ask nothing in charity. We intend to give the worth of the money. If Catholics generally will take just a little interest in the paper—*their* paper—we will give them such an one as all shall feel proud to claim as the champion of their Church.

THE word *shall* has always figured extensively in our statutes, but our Code Commissioners have substituted the word *must*, which is, we think, an improvement. Instead of saying an officer *shall* do thus and so, or that this or that *shall* be done, they say he *must* do it, or it *must* be done. This is more definite.

SOME editors, especially of country papers, when they have to set type as well as edit the paper, are in the

habit of taking leading articles from other papers, with a credit in the first paragraph leading the reader to suppose all the balance their own production. After this fashion, the *Masonic Mirror* gives us an article which may have originated with the London *Freemason*, in which we find the following :

Will the day ever come when the absurd contradictions of the Roman court will open the eyes of the 200,000,000 of adherents to that form of religious belief? *Will rational consistency ever be made the rule of faith?* Most probably not in our day, but history paces at giant strides in this age, and the Bishop of Rome is doing us but little harm by his furious and fanatical attacks upon our Order. The world does move, and he, poor man, is obliged to move with it, however reluctant; he can no more be a man of the tenth century than a man of the hundredth. He may try, and does try, to be a fanatic of five hundred years ago, but with all his frantic attempts, he only succeeds in being at the tail-end of the nineteenth century, which is, after all, far in advance of the fifteenth. God above knows the future, but as we know that He works according to law, we can read the coming page of time by the light of the past and present. It requires no occult or curious researches to easily foresee that in a century hence the papal power will be what that of the Grand Lama is now in Asia—a superstition upheld by the ignorant and favored by the interested.

The people who fancy that *they* are carrying the world along on their shoulders, and brag of the progress "we" have made and are making, are very much exercised at the fact that Pius IX will not agree to a "progressive religion!" The "weak old man," as they are wont to call him, will continue to hold on to the *Christian* religion, as he received it from the Apostles; he will not admit that the works of our DIVINE REDEEMER are capable of improvement. If the Pope is at the tail-end of the nineteenth century because he clings to the teachings of JESUS CHRIST, will not the writer of the above, who seems at least to admit there is a "God above," be at the tail-end of the next century? We are afraid this seeming admission will not accord with that "rational consistency" which he desires shall "be made the rule of faith." If GOD works by laws, and if we are, as the writer asserts, to judge of the future by the past and the present, and if the same rate of "progress" is to be continued, it will not be fifty years until he who asserts a belief in the GOD of the Bible will be looked upon as at the tail-end of the "progressive" era. Had we not full faith in the promise of OUR LORD that the gates of Hell should not prevail against the Church, we should have but little hope for the civilization of the world "a century hence." When Christianity is termed a superstition, by the accredited organs of so large a body as the Freemasons, we may well fear that the day is not far distant when a belief in GOD or any other future existence will also be called a superstition—the young be laughed out of the belief. As we have before remarked, the Church has much work on hand—she has no less a task than the maintenance of civilization itself; as she once preserved it when the Roman Empire fell—and when learning would have been crushed beneath its weight, had not the Church preserved it.

THE *Alta* gives the annexed item the benefit of a "top head," and conspicuous position in the paper :

A letter from Passau, Bavaria, in the *Tagespost* of Linz, says: "The fear of the comet, and of the end of the world, announced for the 12th of this month, has enabled the clergy of Lower Bavaria to levy a rather heavy tithe on the stupidity of our countrymen. Such, at least, is the information conveyed in various letters from Altatting (the famous place of the pilgrimage of the Black Virgin) Vilsbiburg, Velden, etc. Thus, in these two last places, some vicars distributed, on the day in question, printed tickets, promising to the fortunate holder the pardon of all his sins, if he founded, on the eve of the terrible catastrophe, a Mass for himself and his descendants. Certain countrymen are mentioned who have given 100 florins and even 1,500 for a prayer of forty hours, with a view of averting the approach of the comet."

The people who "take stock" in such yarns are as ignorant as the people of Bavaria are represented to be. But a paper that tells us about brush and big trees all over the Sacramento Valley to such an extent as to render it unfit for wheat culture until cleared up, is not expected to scrutinize very closely the "stuff" it publishes of places so distant as Bavaria.

THE ocean telegraph, which depends so much on imagination for its quota of news, gives the information that there is an organization in Dublin, started to aid in restoring the temporal power of the Pope. We are not informed how this organization proposes to proceed. Catholic Unions are being formed everywhere; their object is to do all they can, not only for the Pope, but for the Church. We suppose the organization in Dublin is nothing more than a Catholic Union, such as we have noticed in many other places. If any of these Unions could see any way of restoring the temporal power of the Pope they would do it.

THE latest quotations place the price of wheat at Liverpool at 13s.6d., an advance of nearly fifty cents per cental on the opening of the market here, yet the price here does not keep pace with the Liverpool advance. It is now, say, $3.20 in Liverpool and $1.65 at San Francisco, a difference of $1.55! This comes very near the Dutchman's one per cent. to somebody. This fact is very discouraging to the farmers; but we hope it will lead to good in the future. It would do San Francisco more good than half a dozen railroads, to take some measures to see that the farmers were not thus imposed upon. With the prosperity of the country the city will prosper; if the country languishes, the city will languish, even if she does build a railroad or bridge the Bay. Let the merchants of the city see to it that farmers get good prices, and make the city a *free port*, and they will very quickly witness "flush times."

ON to-morrow, at the Chapel attached to St. Mary's Hospital, the Sacrifice of the Mass will be offered in honor of the Immaculate Heart of the Blessed Virgin, for the spiritual and temporal welfare of the benefactors and subscribers to the Home for aged and infirm females, under the care of the Sisters of Mercy.

MODERN SPIRITISM.

ALMIGHTY GOD will not allow one who seeks the truth with an earnest desire of finding it, to remain always in error. The writer hereof, in looking back over his past life; in viewing the danger through which he has passed; the fearful precipices upon the brink of which he has walked, has reason to thank GOD for the helping hand that has placed him upon the "Rock of Ages," where, with the continued blessings of Almighty GOD, he will remain until called to the last account. It is not necessary that all should walk to the edge of the precipice in order to inspect the whirling pool below. We shudder as we mark the spots our feet have trod, and would not again approach the danger. It is not egotism that prompts some recital here of past experiences, for there is nothing about it of which to boast; but we feel like raising a warning voice to those who, walking blindly in the path we have trod, may go beyond the mark set by GOD for His saving hand to reach them.

At about twenty we entered on a course of infidel reading. Paine's *Age of Reason*, Taylor's *Diagesis*, the works of Voltaire, of Baron de Holbach, of Abner Kneeland, *et. al.*, occupied the better part of the leisure moments of a year. These were not satisfactory. They sought to destroy Christianity, but acknowledged themselves powerless to build up a substitute. They would leave man without a religion, without a hope after the grave inclosed his mortal parts. No higher destiny could be reached than to be

> "Fixed, like a plant, to some peculiar spot,
> To draw nutrition, propagate and *rot*."

Sick with this evidence of man's inability to form a system at all adequate to meet the wants and desires of human nature, we turned, as in the days of our boyhood, to Protestant denominations, but *which* of these was right? We acknowledged our total inability to decide. Each one could be traced back to a *man*. What more solid foundation had they than these free-thinkers? Just at this moment SPIRITISM came along. Although entertaining a great antipathy to such practices, being in an investigating humor, we concluded to see what there was in it. So much by way of introduction.

Our opportunity for investigation was the very best, for, at the first sitting, we were pronounced a fully developed *medium*. Few table-tippers had better success, and the "spirits" said that within a short time we should be promoted to a first-class writing medium! Under such circumstances, it was very easy to determine that the strange phenomenon did exist; that inanimate bodies were moved without any voluntary exertion of the muscle! By many the establishment of this fact was taken as conclusive poof that it was what it represented itself to be—the spirits of departed friends. Just at this point is where the great danger comes in. All persons will not distinguish between the establishment of the fact of the existence of a superhuman agency, and the establishment of all its claims. We would not concede that its claims were established, and day after day carried on the investigation. We tried to account for the phenomenon on what we call natural principles, but each theory formed was destined to meet defeat at subsequent sittings. Electricity was certainly the agency or power used, but it was governed by some sort of intelligence. Whence came that intelligence? Some of the sentiments expressed were certainly consistent with good morals, but we were not satisfied to adopt it. A favorite theory for sometime was, that the minds of those present governed the table, even though the person was unconscious for the time that the mind was acting. But we would sometimes see every person in the room expecting one answer and get another; we could never get the *table*, even when under our complete control, to indorse any theory but that it was spirits.

"Suppose," we began to inquire, "this should all be true; suppose it comes to be generally adopted, what will be the effect of it on the world? Will it elevate the standard of morality? Will it advance the cause of civilization?" We continued the investigation, to arrive at a satisfactory answer to these questions. They were emphatically and without a remaining doubt answered in the *negative*. In the first place, it attacked Christianity—it even attacked GOD Himself.

The GOD of the spiritualists is by no means the GOD of the Bible. Nature is GOD—every spirit forms a part of His divinity. Could it be possible that the spirits of our departed friends could teach such doctrines? We said no. Then what agency—what intelligence could? Why, plainly and positively, the EVIL ONE himself! The Devil may, for a purpose, teach some good things, but he can not teach humanity to worship, love, honor and obey the Great Creator of the universe in his own great person. But not only this, it attacked the sacrament of matrimony, the very corner-stone of the social fabric. It set up that a man and a woman had a right to live together just so long as each thought they had an "affinity" for the other, and had a right to separate as soon as another "affinity" came along! And how fared the spirits themselves? They were objectless beings, floating around, looking at what was going on in the world, seeing and knowing all its intrigues, all its corruptions, and yet remaining "happy and content!"

There are, according to these teachers, no future rewards and punishments, except it be for learning or *ignorance!* A man begins in the spirit-land just where he leaves off here. If he has knowledge, though bad, he is ahead of the man who has no knowledge and is good. This is exactly the doctrine taught by the serpent to old Mother Eve. "Eat and ye shall become as gods, knowing good from evil." The thirst for knowledge, to know everything, even the hidden mysteries of GOD, has ever been a weak point with humanity; and it is a point the Devil works on to the best advantage. "Listen to me and ye shall have knowledge," is an appeal that always commands attention.

We could see nothing to come from all this but social ruin, anarchy, and the entire and complete destruction of civilization itself. The tree shall be known by its fruits, and the fruits of this tree were certainly evil—all, unmixed evil. Let all these theories prevail, we said, and the world would become one vast lunatic asylum. We read in the Sacred Scripture of men who were possessed of devils, and now we find it an every-day occurrence. These experiments were indulged in nearly twenty years ago, and all our subsequent observation has confirmed the opinions then formed. It is true we have not since tried communicating with them, but have kept a pretty close eye on their operations, their teachings and the effect on society.

The spread of this most pernicious evil has been as rapid as it is pernicious. Look around, and if the truth be told, you will find men in high places governors, congressmen, and—we had almost said Presidents, practicing these things. Worse than this, we find ministers of the gospel—so-called—consulting the spirits, and in very many cases these ministers permit their hair and beard to grow, the face assumes a semi-lunatic appearance, and they are full-fledged advocates of the doctrine. We have been astonished at men of superior intellect that they did not go beyond the mere question of the existence of the phenomenon. We have often heard men ask, "How do you get around this or that demonstration? How account for it?" We don't want to get around it. We don't want to account for it. And the more we can not get around it, the more we can not account for it—the more we want to let it alone. They claim, and we expect they have several millions of believers in the United States; but where is the good that has ever been done by it?

Catholics have not run off, to any extent at least, after those "strange things." Why? Simply because they are prohibited by the Church, and the Church speaks to them by *authority*. What headway would Protestants make against this great, this overshadowing evil? The churches—none of them speak to its members by any authority greater than human reason—and how sadly prone to error is human reason. The pastors of the flocks "investigate," and if every man must by his own reason work out his salvation, why may not the flock proceed with the investigation? The CHURCH is, in fact, the only power to combat *any* evil. Seeing this, and we think they must see, if they examine, why don't those Protestants who really want to put a stop to such abominations come back to the old fort on the ROCK, and enlist under the banner of the Cross?

The prescribed limits of our article preclude the discussion of the scriptural aspect of this question, but we shall take up the subject again at no distant day.

THE CHURCH AND BISMARCK.

PLUTARCH tells us that when Alcibiades was governor of Athens, there was a dog in the city celebrated for his beautiful tail, and that Alcibiades purchased the dog at a great price, and the first thing he did was to cut off the tail—the only feature which rendered the dog at all valuable. This action set the

whole populace talking of the strange whim. When a friend asked him why he did it, he remarked that the people were obliged to busy themselves with his affairs, and if he could engage their attention with a matter so unimportant, it was a point gained. Having no dog in all Germany with a beautiful tail, Bismarck, if we may credit the correspondence of the New York *World*—to whom, by the way, we do not accord implicit faith—has undertaken to use the Catholic Church for the same purpose. The report of the interview furnished the *World* will be found on another page of this paper. Whether the interview was actually had or not, many truths are contained in the paper. Bismarck is made to say the Jesuits would return in triumph. This we believe.

The Prince, it will be seen, pretends to be friendly to the Church, and even to the Jesuits; but the attention of the people had to be drawn off from the real intentions of the Emperor and his ministers, and nothing better presented itself than the Jesuits. This idea of drawing the people's attention from the real designs of rulers has always been a common practice. To remain master of France, Napoleon had to engage continually in foreign wars; in like manner the late Emperor of the French had to undertake the German War. A foreign war was suggested by many in 1860–1 as an expedient to prevent the civil war between the States. But such subterfuges always indicate weakness, and if it be true that the expulsion of the Jesuits is only a feint, it proves Bismarck and the new German Empire weaker than we had really supposed. The Prince is aware, he says, that the law is an outrage on that "fantasy, Constitutional Liberty," but the Parliament did it and he is only executing the law. He likes it, not so much because it gives him a chance to expel the Jesuits as that it establishes a precedent which may be used against other bodies, as occasion may require. The Democrats in the Parliament, remarked the Prince, saw all this and voted against the law, but to no purpose. "They are quite as inconvenient to us," he continues, "as the Jesuits ever could be—much more inconvenient than the Jesuits ever were. They are unpopular; they wield some power—much more than you are aware; why should we not persecute them, too, some of these fine days, having this excellent precedent in view?"

England was to have been used as the "dog's tail," but the Infidels of Germany presented the Church, and that was taken up. The Prince intimates that he intends to befriend these same expelled Jesuits, and that he will not break entirely with the Church.

There, is, to our mind, but one way of accounting for these very remarkable utterances of Bismarck—if indeed he is responsible for them, and that is, that he has been brought to a sense of his insignificance when brought in contact with the Church of JESUS CHRIST, and that he wishes to retrace his steps; that he has found the task of crushing the Church greater than he, in the pride of victory, anticipated, and he wishes it to go out now that he was always friendly to the Church, and especially to the Jesuits. The little matter of using them as Alcibiades did the dog he is confident they will overlook as soon as they understand it!

Well, the rapid developments may bring about strange things; and the triumph of the Church is, we believe, near at hand, and who knows but what this same Bismarck may be an instrument in the hands of Providence to bring about this triumph?

THE "OLD CATHOLIC" CONGRESS.

CONSIDERING the fact that the movement known in Europe as the "Old Catholic" schism has received the support of the Emperor of Germany and his great Prime Minister, the Congress, in session last week, and of which so much was predicted, may be regarded as a failure. Even those whose business it is to hunt up sensational news for the "Associate Press," and who are so fond of magnifying every movement against the Church, have not found it worth while to make but a single notice of it. The eyes of the entire Protestant world have been turned anxiously and sympathetically toward this "movement." At one time it was asserted that it was the agency destined to break the power of "Popery." This movement, together with the marriage of PERE HYACINTHE, gave much consolation to both Protestant and Infidel. What was expected of this great Congress may be gathered from an article in the *Christian Union* of a recent date, from which we quote:

"Dr. Dollinger, who praises Luther for much of his work, censures him for breaking the organic unity of the Church, by cutting loose from the Apostolic succession. The Old Catholics desire to preserve it; but at the outset they encounter the fact that none of the bishops of their own church are with them. But in this difficulty they find a remarkable help. There has existed in Holland for 170 years, a fragment of the Catholic Church, which, at the time of the Jansenist controversy, the Jesuits succeeded in bringing under the ban. But the bishops and their flocks stood their ground; the civil government protected them; and ever since, this little church community, with an Archbishop at its head, has kept up its organization. The Pope has ignored them; and though they have sent him formal notice whenever they chose a new bishop, the message has been treated with contumely. This little church now offers to the Old Catholics just what they want—a regular link in the Episcopal succession. Its head, the Archbishop of Utrecht, has recently made a tour among the Old Catholic congregations, to administer confirmation. The Church will have representatives at the Cologne Congress. Several Greek bishops are expected to be present, though with what powers and disposition is uncertain. The English Church sends representatives, by invitation. At the last General Convention of our Episcopal Church, Bishop Whittingham, of Maryland, a man eminently qualified for the task, was designated as a delegate; and, receiving invitation from the Old Catholic leaders, he sailed last week to attend the Congress.

"The course of events will be watched with interest by all American Christians. For ourselves, not expecting or desiring any organic unity of the whole church, and holding lightly what some prize as its symbols, we are very glad that one of our American churches is in a position to extend to the associates of Dollinger and Hyacinthe an external fellowship which to them will be especially significant; and which is accompanied by the no less hearty good will of Christians of every name."

Now, the only thing we have yet seen of this "Congress" is a dispatch dated at Munich, September 21st., and which reads:

"The attendance at the third day's sitting of the Congress of Old Catholics was large. Many ladies occupied the seats reserved for spectators. Motions were made and adopted favoring the payment of the clergy by the State, compulsory civil marriage, and the restoration of the churches to the Old Catholic Priesthood. A committee appointed to promote united action on the part of all Christians in the reform movement was instructed to hold meetings alternately at Cologne and Munich."

Payment of the clergy by the State! Do our American "Christians" who are watching the movement so intently indorse this? Compulsory civil marriage! How many of them indorse that? Giving the churches to the "Old Catholic" Priesthood will, of course, be indorsed. And this is all the newsmongers could give us, notwithstanding the fact that they were told in advance that the movement would be watched with intense interest! Here are only three things proposed. Will the editor of the *Christian Union*, or any other Protestant paper, tell us what they think of the great "Reformation!" Marriage has always been considered by the Church as one of its holy sacraments, and even Protestants love to call it the "holy estate;" and, now, the chief thing these reformers propose is to strike it not only from the list of sacrameats, but to rob it of its "holy estate." And now they want to make this compulsory! A man who thinks it a sacrament, or who thinks it partakes, in any sense, of a "holy estate," must have his conscience violated by a civil marriage, whether he will or not! We should think this would be very consoling to our "American Christians," who have so fully indorsed the movement in advance! We are anxious to see what the Protestant Church papers of this country will have to say about this great Congress of "Old Catholics." They will, perhaps, now, after the manner of Young America, write it "High Old Catholics."

ANNUAL EXAMINATION.—The early hour of going to press, in order to have our papers stitched, cut and delivered in time, prevents our giving anything like a report of the examination at the Convent of the Sisters of the Presentation of the Sacred Heart, on Powell Street, which commenced on Thursday morning last. We shall have a full report next week. These Sisters, who devote their lives to the gratuitous education of children, deserve the highest credit, and should be given all possible encouragement. The school on Powell Street accommodates some nine hundred scholars. The Convent of the same Order, on Taylor Street, accommodates nearly as many more. And yet there are those who would contest the right of the Legislature to give them the insignificant sum of five thousand dollars, to help pay their indebtedness, incurred at a time when the public schools could not possibly accommodate the children! When will such bigotry have an end?

DEDICATION AT MENLO PARK.—On Sunday last His Grace, the Archbishop, dedicated the church at Menlo Park to the service of ALMIGHTY GOD. Rev. Father GLEASON preached a very eloquent sermon on the indefilability of the Church. It pleases us to note the fact that His Grace is so often called upon to dedicate new churches. It shows that Catholics are alive to the work before them. Let one take a survey of our State and he will find Catholic Churches and Catholic school-houses going up in every quarter.

ON EDUCATION.—Rev. Father BUCHARD will deliver a lecture on Education at St. Ignatius' Church, at half-past ten o'clock Mass to-morrow—Sunday. The Rev. lecturer will show to whom is given the right to educate children. Those who desire to hear this lecture should go early, as the church is always crowded on such occasions—the building being capable of seating only two thousand five hundred people.

SPIRIT OF THE CATHOLIC PRESS.

THE *Irish People* complains bitterly because certain persons undertake to bring religious proscriptions into the canvass for Governor of New York. FRANCIS KERNAN, a Catholic, who practices all the precepts of his Church, has been nominated for Governor of that State, and it is urged against him by certain newspapers. The *Irish People* remarks:

But the nomination does not suit the *Times* of this city, and it boldly brings the charge against him of being a Catholic Christian.

In Heaven's name, what kind of crime is this? The great Archbishop Hughes, whom Congress once invited to deliver its inaugural sermon, was not only a Catholic, but a hierarch of his Church; and this noble gentleman preached from the altar and the platform the maintenance of our great republican Union at any cost of blood and life. Is Francis Kernan to be tabooed because he is a disciple of this great Arch-priest?

Look again. There are eight millions of Irish Catholics in this republic. There are myriads of German Catholics, too. What they are capable of they have proved by the magnificent churches and schools they have built and are building. Are these Irish and Germans to have these noble representative men tabooed because of their one blessed fault of believing in Christianity overmuch?

Do the men who scoff at the creed of the Catholic Christians suppose that we can submit to insolence like this in patience?

America's ten millions or more of Catholics never think of questioning any man's religious creed when he becomes a candidate for a notable political office. Catholic Irish voters swelled enormously the majority of Governor Hoffman, though they all knew he was a Protestant gentleman of German descent. Did they make any impertinent inquiry about the religious creed of Governor Seymour?

No; they only ask, "is he an honest man and a good citizen?" And if the question turns up: "What is his creed?"—their answer is: "That is between himself and his God."

It is deplorably the custom in our American newspapers to accuse public men, whose pretentions to popular favor they oppose, of all kinds of vices. They are thieves, profligates, drunkards—anything bad you can think—infidels, atheists. Yet they meet with high favor.

IT has become a very common practice to advertise "High Mass" a "Solemn High Mass," on the occasion of the announcement of funeral services, in the daily secular press. We have ourselves often doubted the good taste of such advertisements. The *Catholic Herald* takes up the subject, and in the course of a long article, the writer says:

The daily papers are read by nearly every family in this city. Many of these families are either without religion altogether, or their prejudice is such that they are disposed to criticise and laugh at everything Catholic. The notices of Catholic funerals with "Solemn High Mass" have given occasion to these persons to make the most unkind remarks. Unacquainted with the doctrines of our holy Faith, they make every word they see the subject of an uncharitable criticism, and hesitate not to call our mysteries by insulting names. Our Saviour told us long ago "not to cast pearls before swine." With this as our guide, why then cast before an irreligious public sacred truths which they can not appreciate? or where is the propriety in placing before the eyes of unbelieving men the NAME of the Adorable Sacrifice, when it only gives them occasion to jeer or ridicule?

Again, it often happens that a man who has lived the greater part of his life in rebellion against God and His laws, and whose deeds were a scandal to Christian uprightness, is visited by a priest at his last moments, and by a stretch of charity receives the last Sacraments before he dies. His friends will not be satisfied with a moderate funeral; they must have a good display, and a fine advertisement must be put in the newspapers. Will not the public announcement that a "Solemn High Mass" will be celebrated in the church over his remains cause a chill in the veins of fervent Catholics, and cause a smile of surprise and derision to run through the face of the fault-finding and indifferent?

When a man dies in peace with his God and in the communion of the Church, no matter what his former life may have been, he is of course entitled to Christian burial, but we question very much if his friends benefit his name or memory in any way by announcing a pompous funeral, especially if the people at large knew that his previous life was neither Christian-like nor edifying. Yet, such is usually the case of late. The custom of advertising in this manner is becoming general, so much so that a funeral notice for a morning service is not now considered complete unless a "High Mass" or a "Solemn High Mass" is seen flourishing at the end of it.

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Is not the name of the Holy Sacrifice sufficiently sacred to us Catholics to make us keep it in the most profound respect, and prevent it from appearing to no purpose before the eyes of an irreligious community? "Funeral Services" is comprehensive enough, and will express the nature of the Church's rites for the dead. If it were inserted tn future in notices of funerals instead of "High Mass," or "Solemn High Mass," we think it would be more in harmony with religious decorum, and would meet the approbation of the entire Catholic community.

THE New York *Tablet* discusses the "Old Catholic" question. After noticing how much interest certain Protestant papers take in the matter, the Editor says:

These Old Catholics are simply no Catholics at all, but, in fact, deny the Catholicity of the Church, and, like Anglicans, would make her national and subject her to the national authority. They deny the Papal authority and infallibility, and therefore the very condition of maintaining the unity and Catholicity of the Church as the kingdom of God on earth as a visible organic body. Take away the papacy, in which are founded the visible unity and Catholicity of the Church, and the Church inevitably falls, as in Russia, as in Denmark and Sweden, under the national authority, and becomes the slave of the State, or breaks up and disappears in a multitude of discordant and hostile sects as in these United States. The Old Catholics are only a sect in process of formation, and if they were to succeed fully in their aims, they could form only a national Church holding from the nation and not from Christ, the Lord.

These Old Catholics, so-called, are manifestly heretics. They reject dogmas solemnly and explicitly defined by the Church. But as if this were not enough, they have recognized an heretical and excommunicated archbishop as having Episcopal authority, and invited him to perform Episcopal functions for them. They have communed with him by accepting his ministration, and made themselves partakers of his

heresy. The so-called archbishop of Utrecht, who, having no bishop of their own, they invited to visit them, and who has lately administered Confirmation at Munich and elsewhere, is not the venerable and illustrious Catholic Archbishop of Utrecht, but the Jansenist Archbishop, the head of the small body of Jansenists still existing in the Kingdom of the Netherlands.

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As to the Old Catholics themselves, they are of little significance, except in relation to their own salvation, and, save so far as held up by the temporal power, must soon disappear. They have no hold on the body of the people; they have not secured a single bishop, for no bishop, however he might have opposed the definition of the Papal infallibility in the debates in the Council, has withheld his adhesion to the definition since the Council decided finally. The whole Episcopacy are united with their chief, the successor of Peter and Vicar of Christ. They are in no condition to form even a new schismatic Church, and they must ultimately lose themselves in some of the various sects and schisms already existing. They have gone out from us because they were not of us. We lament their loss because we can not but lament that any soul should be lost for whom Christ hath died.

The Protestant sects will not derive, in the long run, much aid or comfort from them. They are too few to amount to much, and we are very much astonished that Dollinger has been able to detach so small a number from their allegiance to the Pope. They will share the odium of the persecution inaugurated by the Imperial Government, and must fall with the new-fangled German Empire.

IN answer to the question to what the future historians will ascribe the recent terrible calamities, especially in France, but elsewhere, which are without a parallel in the success of Christian ages, the London *Universe* says:

A question difficult indeed to answer, for annalists are but men, and of all others are a race remarkable for anything rather than clear-sightedness or sound philosophical reasoning. It is to be expected that the narrative of the disasters in France and Italy and Spain will be related in a thousand different ways, and that as many various solutions will be offered of how they came to pass and of what might have averted them altogether. The coming historians will no doubt resemble their predecessors—each man will speak according to his school, and the unfortunate student will find himself very frequently obstructed in his search after truth by the private views of some interested writer.

However, from such a danger as this the Catholic pupil will, if he choose, be singularly exempt. Before his eyes, without the chance of deception, will be placed the certain explanation of the tremendous facts of the last few years, facts which as yet have worked but half their deep mischief. While a crowd of would-be political economists and philosophers are busy at work devising explanations for the varieties of what they call fate, the Catholic Church stands forward with her own statement of the case. And what other, we ask, can possibly approach to hers, even with the remotest probability? And this is what she has said:

People have become slaves to material cultivation; they are either indifferent to or accomplices in the systematic attacks which are made upon morality and religion; the foundations are broken up, and therefore the whole fabric of society totters.

Granted: a world full of men without theinfluence of religion over them, and at once you possess the explanatory key to every horror that the human intellect can conceive possible. And at this moment the government of most of the States of Europe is in the hands of men who have gone so far as to say, "in their hearts that there is no God." Their impiety is not always bold, but it is therefore the more venemous and deadly. They shroud their blasphemy under "state motives," "progress," "light," "rights of reason," etc.; but it all means usurpation of the rights of conscience and of God, a seizure of that domain of the soul which neither by succession nor by conquest can fall under the power of any *human* sceptre; it means war with Catholicity and the representative of Christ.

It was the Church that formed what is called "modern society;" take her away and Europe will be to-morrow a wilderness full of savages—savages of the worst description—human demons with cultivated intellects, but with hardened, irreligious, corrupted hearts. By the side of one such the Bushmen of South Africa will prove themselves angels of gentleness and mercy. The confusion and the ruin which are witnessed around us will go on increasing in exact proportion to the influence of the spirit of infidelity over men's minds. And the most powerful government will discover, when perhaps too late, that it was not the combination of allied kingdoms against them, but their own wi l ul divorce from religion and the Church of God, that will have brought down upon their heads destruction.

An irreligious people are always the fittest, not only for every moral turpitude, but for every political degradation likewise; and the veriest slave that crawls in the dust before the foot-stool of some tyrant is always he who has first impiously refused to bend his knee before the presence of God.

RELIGIONS MADE TO ORDER, forms the subject of the leading editorial in the Boston *Pilot*. Commenting on the announcement that the Japanese were to have a bran new religion manufactured for them, the Editor says:

We were informed a few days ago, by the daily press, that the Japanese people were about to discard their national religion, and establish another, newly made, which would harmonize better with common sense and modern enlightenment. This announcement, however shocking to Catholics, may not have been unfavorably received by many of the American public. For to make and to unmake religions is not a new thing here. It began when the Reformation freed the human mind from the restraints of authority and tradition, and established the right of private judgment by which each individual of the community, without exception and discrimination, may determine for himself his creed, his code of morals, and his system of worship, by his own unaided efforts, without any special reference to the traditions of the past. This right has been put to use, and the great number of the different sects and branches of sects among the Protestants is the result. Our only wonder is that there are any sects at all, at least any that impose on their members a definite form of belief, a set system of worship, or a distinct and complete rule of conduct. For where every man is his own master and free to choose for himself, it is natural that there should be as many differences and shades of belief and worship and moral appreciation as there are individuals. And we find it hard to believe that if the religion of Protestants had not been created by its mere lapse from the Catholic Church, that is, by a greater or less departure from a standard already fixed and accepted by the world, and had sprung up by itself without any preceding form of religion to determine its spirit and shape its conduct, there would be any bodies among them professing the same belief and worshipping together. We feel assured that the principle of private judgment, upheld as it is by Protestants, must necessarily divide, as long as there is any room for division, and that the process of disintegration has worked so slowly among them is owing to the fact that Protestantism is too recent an off-shoot of Catholicism to have lost its vitality aud consistency so soon.

And as the right of private judgment seems to be the basis and groundwork on which all forms of Protestantism are raised, we class them altogether. Indeed, it is evident that the Ritualists, who pretend to approach nearest to Catholicism in matters of form, are quite as persistent in their claim to determine each and all for themselves (without reference to their Bishops) what they shall believe and practice as the lowest class of Unitarians.

This absolute right to accept or reject in faith and worship according to one's taste, leads occasionally to "compromise measures" in matters of religion like those that are resorted to in politics. But we Catholics do not believe in this modern invention of making religions for ourselves, either by compromise or otherwise, and we abhor the notion that man has the moral right to do aught but meekly and humbly accept that form of belief which has been revealed to us by God, and handed down, without alteration, from one generation to another. Hence the radical difference that must ever exist between us and all who are not Catholics on the question of religion in our schools, our penal establishments, and other public institutions. The Protestant community are willing to compromise, and agree upon a form, say Episcopalianism or Methodism, which will retain a sufficient amount of Christianity to satisfy the scrupulous; but we can not make any such agreement. Indeed, holding the views we do, such an agreement seems to us an infamous bargain. The Jews are exactly in the same condition.

Protestants are at a loss to understand why we can not agree to unite with them in compromises of this nature, but we can not. We can not, if we would, abate one jot of our religious pretentions; our faith is fixed and we must hold to it—or else cease to be Catholics.

IT seems that the sentiment expressed by the German Catholics of Cincinnati, that they were "Catholics first and Germans next," has caused some considerable comment. The *Telegraph*, of that city announced, too, that it was "Catholic first and American afterward." On this subject that very excellent Catholic paper has the following:

Several pious, well-meaning colporteurs affect a great deal of surprise over the above. They seem to look at it as a new phase of Popery—another attack upon "our glorious institutions"—a general firing along the line of all kinds of firearms against—don't laugh!—our "Protestant freedom." If they were ignorant it would shield them from any notice at our hands, but as they are superlatively intelligent, graduates, evidently, from some common school, and *alumni* from some uncommon academy, we must do them the service, and inflict upon ourselves the task, to inform them that the sentence at the head of our article is as old—older than "the landing of the free," etc.

It is so common among reading Catholics, and so well known to the unlettered faithful, that it is almost a waste of time to remind the colporteurs, and all their followers, of the antiquity of the sentence, "I am a Catholic first and a Roman afterward."

The readers of British journals will not have failed to notice that Mr. Munsell, a Catholic Englishman, and member of the Imperial Parliament, has stated several times, in presence of the assembled wisdom of the mighty empire that he was "a Catholic first and an Englishman afterward." We have read the same of the eminent Archbishop Manning, whose scholarship we presume no graduate of any uncommon academy would attempt to question, and whose purity of character, as man and ecclesiastic, is beyond reach of malice or calumny.

Catholic Prelates at London, Rome, Paris and Petersburg have always proclaimed the same; Catholic toilers for bread upon the peaks of the Alps, who, as the sun descends upon their Western homes, uncover themselves, and with outstretched arms proclaim: "*Praise be to thee, because of the Lord!*" have always said the same; the peer in France, the farmer in Nebraska, the grandee in Burgos, the cotter in Aberdeenshire, the nobleman in London, and the turf-cutter in Athlone, have said the same, and will ever say so, because it is Christian. It is a simple and trite expression and manner of placing the supernatural above the natural and artificial; the things of heaven above those of earth; the course of God above that of man or men.

It is really pitiable to see the wrigglings of the blockheads who edit some of our weekly colporteur journals, and their assumed horror, or something very like fright. One would think that they never read anything outside of their own journals, with occasional dips into the organ of the "Pictorial Blackguard," and a friendly perusal of the Sunday vendors of vice and vulgarity. It won't do, gentlemen; we give you credit for a larger acquaintance with current literature, but we can not give you much credit for sense if you continue to rant and rave about the Pope claiming our first allegiance and all such defunct balderdash. Write intelligently, if you know how, you Messieurs Colporteurs, but do not offend eye and ear with a jumble of words, and a hodge-podge of suspicions rarely found outside of a lunatic asylum. Don't gentlemen; but listen: "We are Catholic first and American afterward."

PROTESTANT papers are raising a howl over the Catholic mission to the Negroes, and the Philadelphia *Catholic Standard* occupies two and a half columns in replying to one of the various articles on the subject from the Chicago *Interior*. This last paper, speaking of the Negroes, says:

Many of them are prepared for a religion that gratifies their tastes in worship, and gratifies their lusts in practice. A religion without morality suits them.

In answer to this the *Standard* says:

If this be true, then Protestantism has a terrible account to render for what it has done to the Negroes. For it is notorious that so far as they have been brought under any religious influences, and *prepared* for any form of faith or worship, it has been *mainly Protestantism*.

His delineation, too, of a religion which "gratifies their lusts in practice—a religion without morality"—is one which finds its verification in Protestantism, and especially in Calvinistic Protestantism.

Over no country in the world, and no portion of our own country, has Protestantism reigned with more undisputed sway, or moulded the minds and morals of the people more entirely than in New England and the State of New York. And nowhere have men, while professing to be religious, and covering their licentiousness under the forms of decency and pretensions to piety, given looser reins to lust, or practiced more sedulously a religion without morality, than there; nowhere has the sanctity of marriage been held in less esteem, or more generally denied; nowhere are divorces more frequent, the abominable principles of freeloveism more generally avowed and tolerated; nowhere are the horrible crimes of infanticide and foeticide more prevalent, Protestant clergymen, social statisticians, and physicians being witnesses—and to such extent that non Catholic writers are forced to declare that the only religious organization that exerts any effective influence in stemming the filthy tide that is deluging our land *is the Catholic Church*.

CORRESPONDENCE.

ROME.

AUGUST 24.

THE war against the Religious Orders is being carried on most successfully. The Government is afraid of seizing too many houses at once, and therefore takes one at a time, making great professions of generosity in leaving a large portion for the service of the Church or use of the Order, and bringing out on each occasion a decree stating that so much money is to be paid each year to the Order whose property is taken. In the first place, the money is scarcely, if ever, paid, and the reduction for taxes and other expenses reduces the amount to an infinitesimal sum. For instance, the Poor Clares are supposed to receive 7,000 francs, which sum is inscribed as a State debt. What they really receive, however, is five per cent. on the sum inscribed, or 350 francs a year, minus income-tax of 13 per cent., and other taxes of smaller amounts. The last act of the Government is the seizure of the Gesù. This they have done evidently to satisfy the Party of Action, who are clamoring more than ever for the total suppression of the Jesuits. The first intention of the Ministry was to take the whole house, with the exception of about a dozen rooms. They have now agreed to leave half the refectory, half the kitchen, half the garden and about thirty rooms. The present number, including those who serve the Church, and who are attached to the staff of the General, reaches over fifty, so that at least twenty will have to find accommodation elsewhere. The Novitiate and S. Eusebio have both been seized, so that there only remains the small portion that is left of the Roman College, which is already over-crowded. Up to the present time we have always heard that the houses belonging to Generals of Orders were to be preserved; this rule, however, is no longer to be observed, and by degrees the houses of the Generals, as well as all others, will be swept away.

The great majority of the elections in the provinces have gone in favor of the Catholics, in spite of the information received by the *Times;* and they would also have gone well in the large towns if the Catholic party had not been intimidated, and likewise outnumbered by the employés of the Government. In Rome the Catholic voters numbers 8,000, and not 2,000 voted. It is to be hoped that on the next occasion they will all come forward, as the late election will show them their strength.

Brigandage, which used always to be put down as one of the consequences of the Papal Government, has broken out worse than ever. Two bands in the province of Salerno are keeping the whole country in a state of terror, and the authorities seem powerless against them. Not only in the south, but likewise in the north of Italy, not a week passes without some account of transactions of a similar nature.

Yesterday the Holy Father exceeded by one year the

duration of the Pontificate of St. Peter. A great many offerings and addresses were presented to him from different countries. Monseignor Stoner presented an address, besides a large some of money, from the Society of the "Enfants de Marie" in London The address, which was beautifully illuminated, was signed by Lady Lothian, Lady G. Fullerton, and Lady Londonderry, on behalf of the other members of the Society. Offerings were likewise presented from Torquay and other places in England.

Signor Mordini has just been named Prefect of Naples. He has always been a devoted adherent of Garibaldi, and in 1862, when Lamarmora was Prefect of Naples, he, Fabrizi and Calvino were arrested and put in prison for taking part in the insurrection in Sicily. The Neapolitans are naturally disgusted at the appointment, although it is not expected that he will be able to hold his position very long. The municipal elections in Naples will take place next month, and the Government are exciting themselves in every possible way to prevent the return of the Catholics. In Rome the municipal police were all obliged to vote, although they had no right to do so, not being Romans ; but in Naples they have all been deprived of their votes, as it is known that all would vote on the Catholic side. Now there is not much going on to interest the public in England, the correspondents from Rome and Italy have it all their own way. Not a day passes that in the *Times*, *Daily News*, *Telegraph* or *Pall Mall Gazette* some utterly false information does not appear. The account of the elections, the history of a "Dead Bishop," the interview between the Holy Father and Cardinal Antonelli, etc., are all of this nature.

Terrible accounts have been lately received in Rome of the persecution in Germany of the Religious Orders. Not only Jesuits, but Ursulines, Nuns of the Sacred Heart, and other religious bodies, have receive orders to leave, and have no place to go to. Liberty in the present day means license for all that is bad, and not even toleration for what is good.—*London Tablet.*

FREEMASONRY.

To the Editors of THE CATHOLIC GUARDIAN :—

WE have had the unspeakable happiness to hear the eloquent and scathing denunciation, by the Rev. Father Buchard, of Freemasonry—a society which now more than ever seems to rear its hydra head over the length and breadth of the land ; threatening to involve, in its slimy and pestilential folds, many a guileless youth destined for nobler ends. Though the fame of the Rev. Father as a pulpit orator and sacred lecturer has not deteriorated with onward time, all who have hung on his lips, as time and again, like the Apostle Paul, he has treated of justice, and chastity, and judgment to come, aver, with striking unanimity, that his fervid eloquence during these memorable lectures on Freemasonry, has transcended all his former eloquence, and rose sublimely with the importance of the subject of such fearful import.

We confess ourself to be one of many, who thought, with the illustrious O'Connell, once accused of being a member of this society, which strives to dominate over the consciences of men, that it was an illegal association, banded together for bacchanalian inspirations, to compensate, by reciprocity of feeling, for the want of the amenities and charities of the domestic hearth. Guided by the authority of the Great Liberator, we thought such were the hopes and aspirations of the boon companions, among whom may be seen blended together the cultivated lord and boorish peasant, sinking in the modern saturnalia all distinctions of rank, and alike saturating the human clay with copious draughts of the intoxicating bowl.

In boyhood's days, oft did we see the "brothers of the mystic tie" homeward reeling, not from the "Grand Lodge above," so often blasphemously hymned by the bacchant initiated ; but with signs of mummery and foaming at the mouth, as though they were Apollo's priests just from the celebration of the Eleusinian mysteries, or the still more riotous and licentious of the Bona Dea.

The "brothers of the mystic tie" in their "fine frenzy rolling," we used to note, were not wont to look heavenward, as predestined to no resting place among the many mansions of our Heavenly Father's house, but groped their way homeward, to use the graphic language of Sallust, "*reluti pecora que natura prona atque ventri obedientia finxit.*" Up to our attendance on these sublime lectures, we were altogether unprepared for the terrific developments of slimy things encased in the bowels of this Godless society. The Rev. Father has proved, beyond the possibility of doubt, that the end and aim of Freemasonry are the propagation of infidelity and subversion of religion and society. The lectures have contributed not only to the exposition of the infernal machinations of the "Free and Accepted Masons," but also to the tearing off the mask from time-serving Catholics, who would fain worship God and Mammon ; gentlemen of such transcendent abilities and vast conceptions, that to them has been conceded, they fancy, the talisman of amalgamating and coalescing in to a felicitious union, things in their nature most antagonistic, as light and darkness, virtue and vice, law-abiding tendencies and rebellious proclivities. To detest thoroughly the object and aim of Freemasonry, and to appreciate in its totality that institution as the most subtle and satanic device for the utter degradation and enslavement of the human race, presence at these lectures we deem indispensable, considering the paramount interests which are at stake—eternal happiness or misery.

"Sequius irritant demissa per aurem,
Quam quare Sunto culis subjecta fidelibuy."

LIBERALITY.

IT is so seldom we find any Protestant paper, more especially a church paper, willing to do the Church or its individual members justice, that when we do find a case of liberality, we can not help mentioning it. We find the following in the *Christian Union* ; we commend its spirit to some of our San Francisco Church papers :

We find in the *Spectator* the most intelligible account we have yet seen of the Belfast riots. As was before known, the repeal of the Party Processions Act gave the immediate opportunity for the disturbance. It seems that the Protestants celebrated the anniversary of the battle of the Boyne, and were not disturbed in doing so. But the Catholics, to compensate themselves for their forbearance, got up a great celebration of their own, a month later, in honor of Home Rule, as well as Catholicism. The Orangmen, apparently without a shadow of justification or provocation, turned out in semi-military array and attacked the procession. The Catholics, feeling themselves doubly injured by this breach of a truce, promptly met their assailants. The fight lasted for days, and degenerated into simple pillage and plunder. The magistrates were incapable. The *Spectator*, which always favors a liberal policy toward Ireland, suggests the creation of a strong sub-magistracy from the people themselves, selected by competition, and given large power for preserving the peace. It says that the present Irish magistrates can not act with vigor because they are supposed to be members of one faction or the other, and fail of respect accordingly.

We wish that some of our American papers, that are never tired of telling raw-head-and-bloody bones stories about the Catholics, would have the justice to occasionally notice such cases as this, where the violence begins from their own side, and to recognize that bigotry is just as hateful in Protestants as in Catholics.

IRELAND AND THE POTATO BLIGHT.

WHEN will the sorrows of the green old isle be lightened ! When will her people realize that dream of liberty which her noblest hearted sons have poured out their blood to see fulfilled? Hardly has the sound of conflict, which shook old Belfast to her very walls, died away, when the news of another great calamity comes wailing to our ears. Few of us but remember the great famine of some twenty years ago, when the children cried for food, and the parent, already in the arms of death from starvation, had none to give them. The scenes which eye-witnesses described as taking place at that time can never be forgotten, and the many in this country who were then upon the old isle, will read the subjoined extract with a heavy heart. It is not probable that a famine will result, but sore distress must surely follow a year of blight. A correspondent says :

"Once more there is a heavy cloud impending over this unhappy island, and one which legislation will not avail to remove, at least for the present. The potato blight has reappeared with great intensity, and, so far as I can ascertain, very widely spread over the whole country. Having arrived here from England a short time after the blight occurred, I had an opportunity of ascertaining, with geat accuracy, the circumstances under which it appeared, and also of observing its progress up to the present moment, when the whole of the leaves having been destroyed, and the stalks left perfectly bare, the potato fields present precisely the same appearance that they usually do late in October, that is, two months further on in the season. Without venturing to affirm that there is but one kind of potato disease, I am quite certain that it would be idle, in this particular case, to look for its origin either in any thing connected with the soil itself, or with the kind of potato ; except as regards the latter point, thus far, that kind which had attained a certain degree of maturity before the influencing causes began to operate will not have suffered so much as the latter kinds. The influencing cause was, in fact, wholly atmospheric, as will appear most clearly from the following facts and deductions : There was no appearance of the disease in the south of Ireland until about the 20th of July; all varieties and kinds of potato all over the country, and in every variety of soil, were equally healthy and free from disease ; in fact, as far as I can ascertain, there was every reason to anticipate a particularly good potato crop. Up to the 20th of July the weather had been remarkably fine and warm, with prevalent easterly winds. About that time great disturbance of atmospheric electricity took place. There was thunder and lightning, and a dense, oppressive fog. When this cleared away the whole potato crop was found to be blighted, equably, over the whole surface of each field, and of the whole country ; no one kind and no one locality was spared, and the destruction was uniform throughout. It is, therefore, quite safe to conclude that this uniformity of effect could only have been produced by some one widely-acting cause, which can only be atmospheric. This assertion is borne out by facts that I have observed elsewhere. For instance, the annual recurrence of the blight which attacked the vines and mulberry trees in Italy, north of the Po, for several years in succession, was invariably preceded by similar atmospheric disturbances, and by a dense fog, whilst Nodena, Parma and the slopes of the Apennines escaped the same atmospheric disturbance, and with it the disease. It may be objected that the Oidium Turkesi which attacked the grape, and that other disease which committed such ravages on the silkworms, differed in their character from each other and from the potato disease ; but in one important respect all these agree, viz., they are all nominally referable to a vitiated condition of the leaves ; in other words, the lungs of the vine, the mulberry tree, and the potato plant are poisoned by atmospheric causes, which render them unfit to perform their functions or serve as food (in the case of the mulberry) by inviting the deposit of spores floating in the atmosphere. Now, the progress of the potato disease was as follows: First, the leaves were either partially or wholly destroyed, the stalk remaining healthy ; then the stalk began to wither from want of atmospheric nourishment, and the symptoms of decay appeared among the tubers underground. Was this referable to atmospheric influence? Decidedly so, because the disease appeared in the layers of the tuber which were at the moment in process of formation, a fact which is easily recognizable on cutting a raw or boiled potato in halves, and in examining it with a microscope. On August 21st and 22d we had a repetition of thunder, lightning and fog, which seems to have completed the destruction of the few remaining leaves and the stalk ; therefore the undeveloped and immature tuber will rapidly perish. The habitual food of the great mass of the Irish population is gone.

BISMARCK'S EXPLANATION OF HIS ASSAULT ON THE CATHOLICS.

PRINCE VON BISMARCK continues to drink a great deal of wine—chiefly champagne. He is still troubled with sleeplessness, and instead of courting the drowsy god by retiring to bed at an early hour, his custom, during his present retirement at Varzin, is to pass the night in company with a few of his confidants and companions in singing, music, telling stories and drinking champagne. One of his right-hand men—he has a number of right-hand men—is an excellent singer and player on the piano, and when he is present Bismarck keeps him very busy. These symposiums seldom end until after daylight ; they never end until the Prince is drowsy. When he arrives at a condition in which he fancies that it may be possible to obtain a few moments sleep, he dismisses every one and hastens to lie down. But, too often, scarcely has his head touched the pillow ere he finds himself wide awake again; and if this occurs all hope of obtaining sleep until the next day is abandoned.

These nights, however, are not spent wholly in carousals. Occasionally some serious conversation occurs. Occasionally a visitor arrives who has something to say and to whom something must be said. Occasionally, this visitor is detained and asked or ordered to make one of the party which is to amuse the Prince during the night. And under these circumstances, occasionally, in intervals between the songs and stories, the Prince speaks to the visitor on the subject which brought him to Varzin.

Now, I am about to report for you the purport of what was said by Prince Von Bismarck to such a visitor, who has recently returned to Berlin. In a private note herewith you have the name of this person, and you will at once see why I am not permitted to make his name public, and why it was that he went to Varzin for the purpose of speaking with the Prince upon the subject of expulsion and "persecutions" of the Jesuits, and the "new war commenced between Germany and Rome." This person has an excellent memory ; he wrote out the notes of his conversation with the Prince immediately on leaving him, and I shall translate these notes with fidelity, omitting only a few sentences at the request of the writer. I must add that Prince Von Bismarck was aware that publicity might be given to this strange conversation, and I am inclined to think that some of the things he said were intended by him to produce a certain effect. Nevertheless, I do not doubt that some of his other remarks were more free than they would have been had they been spoken under other circumstances. I now begin my translations :

It was about two o'clock in the morning when the Chancellor renewed the subject upon which we had previously spoken.

"It is two months," said he, "since the proclamation of the law." (The law against the Jesuits was meant.) "For once the Parliament has been allowed to make its own law, and I have bowed to its decision and promised to carry out its behests. Have I not kept my word? There is not a Jesuit institution which has not received notice to quit, or at least, to discontinue their priestly functions. Well, they submit like good fellows. The ultramontane papers, —— tells me, have reduced the rigor of their attacks ; our Liberal papers triumphantly point out that I have proved myself sincere in my engagements and that the law has achieved its desired effect. You must know that I had nothing to do with the law, save to put my master's seal to it. I had as little to do in framing it as had the Pope himself. My bill, or the one which I called mine, was wholly different in tenor. This was the bill which Wagener brought down here for me to look at, and which I told him he might call mine. It simply gave me power to proceed at my own discretion with the Jesuits—to expel them if I saw fit, or let them alone, as I pleased. No doubt had the Jesuits and I been allowed to settle our own quarrels, I should have pleased to let them alone."

A laugh here went around the table, in which the Prince joined. He proceeded :

"Ah ! yes ; our good friends in the Parliament were too wise for us. They saw through our transparent designs. What, was it I, of all Ministers, who asked for more absolute power still unconditionally vested in me ? For what did I ask it but to hold up the rod in threatening to the Catholic priests and bishops, and coerce them into an alliance in which, while they sustained me, I should give them something in return? This would not do—and then broke out the cry, ringing from east to west accusing me of insincerity—[another laugh]—and demanding that the Parliament should take indignant steps. The excitement was skillfully fanned—I did not care to allay it—and the consequence was the passage of the law against the votes only of the Catholics, the Progressists and the Democrats.

"No one is more sensible than I am." continued the Chancellor, "of all that this bill means ; I am more sensible of it than were the wise men who urged its passage. It is folly to deny that the law is not an outrage on that fantasy, 'constitutional liberty.' It proscribes and expatriates a class of persons for no direct offense but simply for what they believe and teach. The Progressionists and Democrats saw what it meant, but their voices were drowned. The latter saw in the law a weapon that may be used against themselves. They are quite as inconvenient to us as the Jesuits ever could be ; they are unpopular; wield some power—more than you," (addressing an officer present) "imagine ; why should we not proscribe them also,

one of these fine days, having this excellent precedent in view?"

The Prince here paused for a while, and one of the company remarked that it was rather strange how quietly the Jesuits had obeyed the law. "Had they cared to resist or evade it," said he, "they easily could have done so. Suppose they were ejected—no country is obliged to keep them; they might be brought back to Germany, where they possess native rights, and the Government could be compelled to receive them." To this another replied that the Jesuits had no need to be obstinate; large and convenient castles had been offered them on the German border; they could settle there and do as much mischief as if still residing in Germany. Or, the Pope might have declared the German province of the Order dissolved, in which case the members would have instantly stood above the law; or, they might have done, as a few of them have done at Ratisbon —leave the Order and remain as private men, invested with otherwise the same attributes, *plus* the halo of martyrdom; they might leave us in cassocks and lecture in plain clothes. The Jesuits, however, have submitted with wonderful compliance, always under protest, but obeying the law."

Here the Prince took the lead in the conversation:

"Their resignation is probably not very sincere," said he, "but it is as sincere as we are in our war against them. What was the temper of the cry which compelled the passage of the law? I tell you frankly [here the Prince addressed himself pointedly to me] that cry was less inspired by religious hostility to the Catholics than by irreligious hostility to ecclesiastical authority altogether. We conceal nothing from ourselves at Varzin—we need conceal nothing from you. Germany has become the paradise of what pious people call unbelief, and what others call rationalism. See what has happened! Scarcely has the popular party succeeded in dispersing the vanguard of the Roman Church than it sets itself to pull down the Lutheran Church likewise, applying the watchwords of 'liberation of the conscience,' 'foes to the empire,' etc., as freely to the established Church as it did to the Catholic. I wonder what the clergymen think when they see what is going on. They don't come here to tell me; the atmosphere of Varzin does not seem wholesome to them, perhaps."

Here Prince Von Bismarck went out of the apartment for a short time, and during his absence the conversation ran on in the strain in which he had last spoken. One of the company pointed out to me how frequently the press now extolled Judaism as superior to Christianity, and how occasionally a journal lauded Paganism as superior to either. Another remarked that what struck him was the delight with which every tripping of a clergyman was proclaimed as a good joke and as the evidence of the hypocrisy of a whole class. Another related to me, with some humor, a number of instances in which people had renounced religion purposely to contract "civil marriages," and he told me that the clamor for the abolition of religious marriage was daily growing louder, and the Government could scarcely resist the demand for making secular marriages obligatory. I was assured that it was this wide-spread irreligion which had doomed "Old Catholicism" to a complete failure as a religious movement.

For some time after Prince Bismarck's return into the room we had music and singing and other diversions; but after a while coming up to me as I sat in the corner, he said to me:

"Come, I will let you into a great secret. Every man in Germany knows it, but it is a great secret for all that, because no one will tell it. The agitation against the Catholic Church has been artificially excited. All the talk about the Church's danger to the State is transparent nonsense. Church and State have moved along side by side in admirable peace, yea, even in the close alliance, and it is now suddenly discovered that one must swallow up the other. But we have to employ nonsense sometimes when sense won't serve our turn. To say that our Government of Germany, strengthened by victory, should be endangered by that same Catholic faith which it had never feared in its humbler capacity of a Prussian Administration, is to advance a proposition which only Chauvenism can find credulity to receive. But it is very convenient for us in governing Germany to set our people against some real or imaginary foe. We must have some 'esbfiend' at which they can fling threats and taunts, and make wild gestures and grimaces. This was one of Napoleon's secrets. Our people prove themselves wonderfully ductile, and rage away at anything that we point out to them as a good 'esbfiend.' They can not yet recognize the bounds within which their brand-new patriotism should move, and turn it into any channel pointed out to them. This is useful, you see, for the present; it amuses them and keeps them from annoying us in our work of perfecting the structure of the empire. Up to 1870, France was the 'esbfiend' at which I always pointed whenever I found the people becoming unruly; that invariably set them right. When the empire was in its formation, and the petty sovereigns were considering what prerogatives they should renounce, and what retain, my 'esbfiend' was 'Particularism,' and the howls against this were so loud that the vassals at once knuckled down. During the war I had some doubt as to which 'hereditary foe' should succeed vanquished France as 'esbfiend.' For a moment I thought of England, but there were reasons which led me to abandon that idea, and I finally pitched on the Catholic Church. The choice was really a most felicitous one. Observe, now. In the first place, it engages the popular mind more than any other subject could, since the incidents of the struggle must daily recur, visible to every citizen in all ranks of life. Secondly, it helps immensely to strengthen the authority of the empire, by destroying respect for every other authority; and, thirdly, it is an excellent weapon for indirectly meeting 'Particularism,' which, as time advances, grows more inconvenient to face outright. There is this disintegrating influence constantly at work, and against it we have to strive. The argument of sacrificing local interests to the common good has served us well, but it has now been worn threadbare, and it will not do to abuse Bavarians or Hessians for natural prejudices. But the Bavarians and Hessians are Catholics, and if we call their national prejudices 'ultramontanism' we can control these foes with impunity. It is very fortunate for us that most of the recently annexed territories, the same which object to bow to Prussianization, are Catholic. We don't care a silver grosschen for their Catholicism; but it suits our game excellently to have this 'esbfiend' to attack."

I here expressed some surprise at the extreme frankness of the Prince; but he now seemed to be somewhat excited, and went rapidly on.

"Do you imagine," said he, "that I am all-powerful? Do you think that I can do just as I please? It is not so. I don't pretend to care anything for myself, for what you call religion. But Prussian tradition binds the State to the Church; and does any one think that I am foolish enough to willfully break with an authority whose tendency is to preserve discipline and order? I don't say that I would not have been pleased with the passage of my own bill; it would have furnished me with means for calling the Church to such a submission as would have been good for it and good for me. But it is the Emperor who rules; it is not I. The contest was transferred to military ground, where the Emperor, before all things a soldier, would brook no insubordination. It was thus that the squabble with a military chaplain was magnified into a controvery in which a bishop was compelled to interfere. As far as military discipline was concerned, my imperial master used his supreme power, but not an inch farther. And what has happened? The Bishop of Ermeland was threatened with the stoppage of his salary, but the salary has been duly paid all the same and all the proceedings against the bishop end in smoke. I do not think the Catholics have any cause for alarm. People say I am sulking here because the Emperor does not go far enough against the Catholics to please me, and because I am irritated by seeing General Manteuffel, the notorious friend of the Church and a personal friend of the Emperor, in attendance upon his majesty. Ah, my good friend, how one may be misunderstood."

These last words were said with a perfectly indescribable grimace, and the Prince went on to say:

"You may rest assured that neither the Emperor nor myself have any intention of warring with the Church. The bishop knows perfectly well how far they may go, and if they are discrete, as I think they will be, something like the former *entente cordiale* will be restored. I am frank with you. It is not the object of the Government to crush the Church, but merely to use it as a bugbear—an esbfiend—as long as we have none more convenient to hand. The bishops understand that I had to yield to the popular clamor, up to a certain point. They may suspect that I encouraged the clamor in the first instance—but what of that?"

Here occur some omissions, and then the note thus continues:

"Prince Bismarck here reminded me that there were in Germany two Catholic Princes faithfully attached to the Roman Church. These, said he, in submitting to the law against the Jesuits, submit only as far as they must. The king of Bavaria, second in power in the empire, is one of these. I remarked that his bestowal of honors upon Dr. Dollinger would seem to indicate anything but fervor in behalf of the Holy See; but Prince Bismarck said that was not the way to look at it. "Dollinger," said he, "ranks among the most eminent men of science living; he is the oldest Professor attached to the University, and *rector magnificus* for the year. It was as a savant and not as a schismatic that the king had honored him. Besides, a young king's whims and fancies are incalculable; he is as impulsive as a boy, and as consistent. The Bavarian premiership would not be kept vacant so long if the choice of a policy were altogether clear. As for the 'foes of the Church' in Austria and Hungary, Prince Bismarck said he did not see what they had to encourage them. The emperor's personal attachment to the Vatican is notorious. If the abrogation of the Concordat was felt as a personal sacrifice by him, how much more keenly would a proscriptive law affect him? His surroundings here are as Papist as himself. In 1848 he pledged himself to support the Pope in all emergencies and to defend the temporal power. The decree which has been issued concerning the settlement of the Jesuits expelled from Germany in Austria is on its face only formal; and, as a matter of fact, no objection is offered to the settlement of the Jesuits, who have arrived in great numbers."

I asked the Prince if the approaching meeting of the three emperors would be likely to effect a change in the situation prejudicial to the Church. I fancied there was something like vexation in the tone of his answer. He said that the meeting was to be one of emperors and not of ministers; but, he added, that two of the emperors, one Protestant, the other Catholic, have displayed little antagonism toward the Church; one of these is now its staunch friend; the third has little cause or provocation to pick a quarrel with it, and although he had addressed some Catholic bishops rather roughly the other day, his *modus vivandi* with the Vatican has hitherto been friendly.

His present irritation at the miscarriage of negotiations with the Holy See can not be taken into account as affecting his general bearing toward it; and as for his offer to support the other powers in this matter, confessedly of slight interest to Russia, so purely political an overture can surely not be considered as indicating a settled principle or dislike. Between the other two powers the matter is still too unripe for arrangement, and they failing to agree, there is no call for the Czar to interfere. However, the Emperors' meeting may furnish the occasion for a new paper decree affecting the church. Even this is doubtful—but similar edicts have often been issued and as often disregarded.

I was very much impressed with some of the last words which the Prince addressed to me. They were these:

"The entire conduct of the organs and authorities of the Church points to a resolution rather to appease than further to provoke popular wrath. The suppression of the *Geneva Correspondence* is a proof. That journal was edited by Frenchmen, and national hatred of Germany was mingled freely in its columns with vindications of the Church. The bishops, with a few notable exceptions, have struck milder chords, and turned anger into gentleness, not without reason nor without results. Several of them are great favorites at court. The yielding of the Jesuits is open to the same interpretation. They have sacrificed no principle, or even temporarily abandoned any; but as their object is to regain a lost footing and not to tempt their foes to further violence, they are wise in submitting quietly and emigrating in obedience to the law. They may be trusted to turn up again in their own good time. They might remain now if they chose to evade the law—and I confess it was this I thought they would do; but it is no bad strategy for them to conciliate public opinion by submission. They thus are sure of better results in the end than could be gained by resistance, and besides they win for themselves in the eyes of their people the glory of martyrdom. In a word, my friend, there is more pretense than reality in what you call the 'crusade against the Church.' The present popular party, no doubt, is in earnest; but the Government, the assumed leader of the crusade, is really only the buffer between the Church and its foes. I am not in the habit of having my laws made for me by others when they effect serious consequences. I make them myself. If I resigned the initiative in this business to a parliamentary committee, that fact is proof of the light in which I regard the question. The law bears the impress of passion, hate and foolishness on its very front, and such passionate ebullitions never retain any enduring force."

It was broad daylight when the Chancellor left the room, and I retired to write down my notes of this remarkable conversation. As I end that task I have only to record that although I asked Prince von Bismarck on two occasions a question about the reported interference of Germany in the election of the next Pope, he affected not to have heard me and made no reply.

Here my translation ends. I make no comments. You can judge as well as I can whether the Chancellor spoke with perfect sincerity, or whether he amused himself by hoaxing his interlocutor.—*Berlin Correspondence of N. Y. World, August 24th.*

TRIUMPH AND DEATH OF PIUS IX.

WE take the following observations relative to the principal epochs in the life of our Holy Father Pius IX, from the *Ami du Peuple*. As an item of curiosity they will not fail to interest:

Pius IX was born in the year 1792. Now, these four figures added together make nineteen. He was ordained priest in 1819; these again being added make nineteen. He was elected to the Papacy in 1846; by a similar process, these also will give the same product. Now if you add the four figures of 1873 you will have 19. In the works of the venerable Mary Taigi and Mary Lastaste, the year 1873 is the one pointed out as the triumph of the Papacy.

To these mysterious numbers, says the *Vespa*, of Florence, may also be added the following:

From 1792, the year of the Pope's birth, to 1819, when he was made priest, there are twenty-seven years. From 1819 to the year 1846, wherein he was raised to the Pontificate, there are twenty--seven years; and again, from 1846 to 1873 there are twenty-seven years. Now the sum of these three figures gives eighty-one years, the age of Pius IX, in the year (of triumph) 1873.

But it is not supposed that the year of his triumph will be the year of his death, for that will not happen until after he has reached his ninetieth year—that is, until the year 1882. This is the key to know it.

Commencing with the first Pontiff of the century, Pius VII, we can find the precise year of the death of each preceding Pope down to Gregory XVI, who was the immediate predecessor of Pius IX, by the following rule: Add to the number attatched to the Pope's name, the year of whose death is to be found, the number attached to that of his predecessor, and to the whole add ten. If the same be insufficient, add the number attached to the name of another predecessor and so on. The result will be the year requested. Thus:

1. We have Pius VII, whose predecessor was Pius VI. Therefore sum up, 7 + 6 + 10 =

Total : : : : : : 23

Pius VII, then, died in the year 1823.

2. We have Leo XII, whose predecessor was Pius VII. Sum up, therefore, 12 + 7 + 10 =

Total : : : : : : 29

Leo XII, then, died in the year 1829.

3. We have Pius VIII, whose predecessor was Leo XII. Summing therefore, 8 + 12 + 10 =

Total : : : : : : 30

Pius VII then died in the year 1830.

4. Pius VIII succeeded Gregory XVI. Summing, therefore, 16 + 8 + 10 =

Total : : : : : : 34

To which add 12

Total : : : : : : 46

Gregory XVI died in 1846.

Now, applying this rule to Pius IX, we shall have 8+16. (Gregory XVI)+10=35+8. (Pius VIII)=43+12. (Leo XII)=55+7. (Pius VII)=62+9. (Pius VI)=68+14. (Clement XIV)=82. The year of his

death therefore will be 1882, when he will be precisely ninety years of age. This also agrees with a frequently told story of an old gipsy who is reported to have told the Pope, while yet a boy, that he would live to see his ninetieth year.

If these more than singular coincidences fall short of producing trust, they will not certainly fail to inspire with hope that a life so precious as that of Pius IX will be prolonged to that round old age.—*Catholic Advocate.*

SOUTH GERMANS AND PRUSSIANS.

A CRY of alarm reaches us from the citadels of Prussianism in Germany, an alarm so genuine that official organs have received the word to publish the most pacificatory explanations. It seems that the South Germans are beginning to discover that the boasted union of the races of the Fatherland amounts in practice to the studious subordination of all races who dwell south of the Main.

Sic vos non vobis vellera fertis, oves.

"What benefit have we derived from the unification, and what benefit ought we to have derived?" is a question which the Bavarians and Würtemburgers and Saxons are now asking themselves. On the one hand, there might have been a real reign of equal laws, equal in the sense of equally respecting Catholics and Protestants, Southerners and Northerners, in their most sacred convictions. All patriotic Germans were perfectly willing and sincerely anxious to become the free citizens of the great imperial confederation which was promised them. By a tremendous and fortunate effort, the threatened or suspected domination of the foreigner had been averted, and a happy future seemed to open before the country. Such was the bright side of promise. The reality has turned out to be very different. What is it evident that Prussia wants Germany to be?—Prussian and nothing but Prussian. The King of Prussia is the ruler of Alsace and Lorraine. The Prussian Parliament frames and suggests laws which the Prussian majority, in the German Parliament forthwith proceeds to carry out. Even the poor guarantee for the liberties of the South German States that was contained in the Treaty of Confederation at Versailles has been sought to be disposed of by the Prussian Government, by the declaration that the consent of the local cabinets, and not the consent of the local parliaments, was alone required to make an imperial ordinance override the local laws, Prince Bismarck calculating that the cabinets would be more manageable tools than the parliaments. Not only the Jesuits, but every Religious Order which the imagination of bigoted officials can include among the "kindred Congregations," has been proscribed by the Prussianized Reichstag, and this edict of persecution must be obeyed in the most Catholic as well as in the most Protestant districts. By this means, to look at the measure with regard to its material consequences alone, and disregarding its offensive and insulting character, Catholic education would be brought to a standstill through lack of its most efficient teachers; and it is calculated that the Catholic masses will be gradually assimilated to the neighboring Protestant populations. Further assaults are threatened; compulsory civil marriage, desecration of Catholic grave-yards for the use of persons beyond the pale of the Church, suppression of the ecclesiastical seminaries, and a multitude of similar designs. More than one organ of the Prussian Government has announced that it is the intention of the Ministry to insist on the examinations of candidates for the Priesthood being placed under the supervision of a Government commissary, and on all theological manuals being submitted to official approbation. The Bishops must engage to place the law of the land in all things above the law of God. The next Pope is not to be recognized by the German Empire unless he undertakes to rescind the doctrines of the Vatican Council. As it is well-known that the ability alone is wanted to execute these threats, the Catholics are beginning to reflect how a dam can be built against the irruption; and as the South Germans are so especially concerned in Catholic questions, the rumor has run the round of the Berlin press that "a League of the States of the South is in process of formation against the German Empire."

The semi-official *Magdeburger Zeitung* has been instructed to give the following account of the matter, which sufficiently evinces the gravity of the situation, even according to the acknowledgment of the party which is mostly concerned in assuming the absence of disagreeable symptoms. "The struggle of the Government against the Ultramontane has caused the Particularists of Southern Germany to conceive fresh hopes. The Empire is threatened with a Southern Confederation. We have never attached much importance to such rhodomontades of a desperate factioh. What we consider the most dangerous enemy of the Empire is Ultramontanism. Particularism that succumbed in 1870 possesses importance because it is supported by the solid organization of the Ultramontanes." In other words, it is admitted that the feeling of local independence which had been cherished for centuries, and which was readily merged in a wide patriotism a couple of years back, has been awakened to new life by the discovery which the South Germans are making, that if they are to preserve their rights as Catholics, they must strive to win back their rights as Bavarians and Würtembergers. There is no thought of un-German treason in the breasts of the victors of Woerth. They will be again ready to vindicate the liberty of the Fatherland, but they have not repelled foreign invasion in order tamely to submit to domestic oppression.

The Berlin press affects to set against what it calls the renewed activity of the Ultramontanes the pretended burst of pro-Prussian loyalism which welcomed the Crown Prince of Prussia on his recent tour in the South of Germany. The Crown Prince undertook to visit all the principal cities of the South, inspecting the military forces on his passage and striving to popularize himself by all means, and, as the official organ asserts, with complete success. Unfortunately, the direct reverse has been the case. The Bavarian people stood distinctly aloof, leaving the honors of the reception to be paid by the officials whose duty it was, and by the Liberals who have always formed the Prussian garrison. Still more remarkable is the attitude which the Bavarian Court has recently adopted. Upon this important subject we willingly pursue the course of quoting from a journal which can not be suspected of Catholic leanings, the intolerant *Independence Belge*: "It is with the worst grace that King Ludwig lends himself to the civilities which are absolutely necessary to save appearances, but, for any thing further, he carefully avoids any contact with the august personages who traverse his country, and he is absolutely deaf to all the invitations which entreat him to come and take his place in that '*parterre de rois*' which is being attempted to be got up at Berlin." It is, indeed, extremely probable that not a single South German king will consent to play the part of vassal to the Hohenzollern at the approaching congress of the Emperors. If Bavaria, Würtemberg and Saxony have not actually as yet formed that league of oppression which is frightening the people at Berlin, they will certainly constitute a league of abstention. We fancy that with all Prussia's wish to talk big at the imperial interview, both Kaiser and Czar will have their own opinions about the amount of love which Bismarckism has succeeded in provoking among princes and people south of the Main. If, as seems probable, and as very nearly happened the other day, a Catholic Cabinet comes to the head of affairs in Munich, it is to be expected that even a National Liberal will begin to suspect that the men who bore and broke the first brunt of the French legions are not going to be passively dragooned by Prussia. Though Prince Bismarck is said to be of the opinion that sentiment has nothing to do with politics, it is still possible that even he may learn that ingratitude can be not only a crime but a blunder.—*London Tablet.*

ENGLAND.

THE HARVEST.

WITH superb weather and greater willingness to work, on the part of farm laborers, a very large amount of wheat has been gathered in the finest order in the southern counties, while its maturity has been hastening in the north, so that we may now hope that the damage the crop has sustained by wet will be far less than was feared at blooming time and the subsequent stages of growth. No movement in Indian corn is yet stirring; rates are 27s. 6d. per quarter; fresh American shows a decline of 1s. to 2s. per quarter. On old wheat very few country markets have given way. The general yield is still a disputed matter, and though some early estimates have appeared, we hold them to be very unreliable; but, as high prices seem unlikely, low prices are next to impossible, as all England was almost cleared out, the whole of Europe and America being nearly in a similar condition. We expect, therefore, a fluctuating range, dependent on supplies up to next harvest.

Additional information from different parts of the country seems to indicate an all but universal prevalence of the potato disease. In the fenn parts of Cambridgeshire the potatoes everywhere are smitten with the disease; in Cheshire they are very bad; in Cornwall the rot has spread most extensively, and half an average crop will be a liberal estimate; in Derbyshire the disease is spreading; in Dorsetshire the crop is reported to be full of disease; in Durham, cases are already being talked of; in Essex, the potatoes are almost an entire failure, the blight spreading with dire effect; in West Gloucestershire the crop is badly diseased; in Shropshire and Worcestershire the disease prevails to an alarming extent; in East Herefordshire the rot is spreading with a rapidity which threatens the destruction of the greater part of the crop; in North Lancashire the disease in the Fylde district has set in most virulently, and almost finished the potatoes in the gardens; in Leicestershire the potatoes are diseased in many places; in South Lincolnshire whole crops are destroyed, and there will not be a fourth of an average from Wisbeach to Spalding, and from Boston to Deeping; in Nottinghamshire the potatoes are partially diseased in many parts of the country, especially in the north; in Oxfordshire, on some of the deeper soils, symptoms of disease have shown themselves; in Somersetshire the crop is very much diseased; in Sussex the blight has appeared, the disease has set in severely; in Carmarthenshire the potatoes are a dead failure. The accounts from all parts of the country with regard to the Irish crops are more satisfactory. In Wexford county the potato is extensively blighted, but other crops are good. In Queen's County and Kildare the leaves exhibit the burned snuff-color appearance, and exhale the usual heavy odor, but fine weather, it is hoped, may yet help to save the crops. The counties from which the most unsatisfactory potato reports come are Tyrone and Sligo. —*London Dispatch, September* 1.

EXALTATION OF THE HOLY CROSS.

THIS festival, occurring Sunday, September 14th, commemorates the recovery of the Sacred Cross, on which Christ suffered, from Chosroes, King of Persia, after it had been in the possession of the infidels for fourteen years. Heraclius, the Christian Emperor, having overcome Chosroes, in 628, seized the Holy Cross and bent his steps with it toward Jerusalem, determining to convey it to Mount Calvary upon his own shoulders. Attired in his imperial robes, and with the utmost pomp, he was suddenly stopped at the entrance of the holy city, and was unable to go forward. He was met by the Patriarch of Jerusalem, who represented to him that his pomp was not in accordance with the humble appearance which Christ made when he bore His Cross through that city, and the Patriarch furthermore said to him: "You walk in your imperial robes; He was meanly clad; you have on your head a rich diadem; He was crowned with a wreath of thorns." This admonition had the effect of causing Heraclius to meditate, and while in this state, a voice from Heaven explained the mystery of his inability to move the venerable relic from the ground. Christ himself had entered Jerusalem, lowly and meek, riding upon an ass, while the Emperor, in all his pomp, had endeavored to defile the cross, thoughtlessly and unintentionally though it might be. Hereupon the Emperor laid aside his crown, disrobed himself, and accomplished the removal without difficulty, carrying the cross to the identical spot where it stood before, on Mount Calvary. The lesson to be learned from this, while we should give thanks for the recovery of the cross from the power of infidels, is meekness and humility, the quality which Christ taught us in every act of His sacred life. We should submit both our heart and shoulders to it; go on under it with patience, perseverance and courage, divesting ourselves of all worldly pride, that thus we may become a true follower of our Lord, and thus shun that want of a lively faith which will rescue us from immovability on the pathway toward Heaven, which Christ has worked out for us by the light of His holy Cross.—*Catholic Reflector.*

THE ruin of most men dates from some vacant hour. Occupation is the armor of the soul. There is a satirical poem, in which the Devil is represented as fishing for men, and fitting his bait to the taste and business of his prey; but the idler, he said, gave him no trouble, as he bit the naked hook.

THE great man is he who chooses the right with invincible resolution; who resists the secret temptations from within and without; who bears the heavest burdens cheerfully; who is calmest in storms and most fearless under menaces and frowns; and whose reliance on truth, on God, is most unfaltering.

GRAND RONDE AGENCY.

AFTER repeated demands from the authorities of the Catholic Church, the administration done justice to the Catholic Indians of Grand Ronde Agency, and appointed a Catholic to be agent over them some few months ago, in the person of Mr. P. B. Sinnott of this city. The denomination, under whose care this agency had been, previously, strained every nerve to prevent this just act from being consummated, but, we are glad to say, without success. Since Mr. Sinnott has taken charge, the same party or parties have not ceased to lay every obstacle in his way, to prevent him from carrying out the measures of improvement contemplated by him and approved by the Superintendent, Mr. Odeneal.

Among those who have done more to prevent the administration from doing justice to the Catholic missions, missionaries and Indians in Oregon, is, without doubt, Mr. A. B. Meacham, the former Superintendent of Indians Affairs in Oregon, and now one of the candidates on the Republican electoral ticket. We are informed, from authority which can not be impeached, that Mr. Meacham left the Grand Ronde Agency so deeply in-

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volved in debt as to require all the funds received by the present agent, up to this time and for some time to come, to pay this debt, thus leaving Mr. Sinnott under the painful necessity to carry on the business of the agency upon a credit basis. But the worst feature of this business is the fact that Mr. Meacham turned over to the Indian Commissioners the sum of $11,000 belonging to the Grand Ronde Agency, and which amount should have been turned over to Mr. Sinnott; neither did Mr. Meacham deign to turn over the books and records of the agency to him. Now, unless Mr. Meacham can account to the public for his, to say the least, queer action in regard to this agency, we must conclude that he acted thus in order to impede, or totally prevent the improvements so much needed, and thus to throw discredit upon the present administration of the agency.

But in spite of the enmity of Mr. Meacham and of the Methodist sect against the Catholics, which is so boldly exhibited whenever an opportunity offers, we are glad to learn that Grand Ronde Agency is improving wonderfully under the present management. The agency, under the rule of its former agents, was completely wrecked. When Mr. Sinnott arrived there, there was no school-house; the agency buildings were in a state of dilapidation and unfit to occupy; the department farm was almost a waste; the saw and grist-mills were only partly finished, and the Indians, in place of being on the Reservation where they should be, were scattered among the settlements and towns of the whites. This has been changed as if by magic since the arrival of Mr. Sinnott and his corps of assistants. A school-house has been improved and repaired, in which now a large number of Indian children are being instructed by Rev. A. J. Croquet, ably assisted by Mr. Donnelly; the agency buildings have been cleansed and repaired; the department farm has been fenced substantially; the lumber and grist-mills have been completed and greatly improved in every particular, and the Indians have come home to enjoy the peace and prosperity which now pervades their reservation. Mr. Sinnott will shortly commence to allot the land of the reservation to the heads of the families of the Indians, according to treaty. This will be done in presence of Superintendent Odeneal, and by the assistance of Mr. Daniel Thompson, who surveyed the land. This will have the effect of inducing the Indians to cultivate and improve their several farms, and, in time, make the reservation self-sustaining. From the above it can be easily seen that, were the present agents not hampered by obstacles laid in the way purposely and designedly by the enemies of the Catholic Church, whose willing tool Mr. Meacham seems to be, Grand Ronde Agency would, under the fostering care of the Catholic Church, soon become a home indeed for the Indians, for whose benefit this Reservation has been set apart, and from which they would not be so ready and willing to escape as they have been in times past.

Superintendent Odeneal has recently visited this Reservation and was exceedingly surprised and pleased at the changed aspect of things in every department. Mr. Odeneal has, we understand, promised to use all his influence with the Commissioners to have the money ($11,000) belonging to this Reservation, and improperly retained by Mr. Meacham at the time of Mr. Sinnott's appointment to the agency, returned to Mr. Sinnott, to be used for the purpose for which it was originally intended. The prosperity now attending Grand Ronde Reservation is only exceeded by that of the Umatilla Reservation, under the administration of Mr. N. Cornoyer, and that of Tulalip, in Washington Territory, under Rev. E. C. Chirouze, an account of which we give in another column.—*Portland Catholic Sentinel.*

MARY, THE IMMACULATE MOTHER OF GOD.

A SERMON BY FATHER BURKE.

"Thou art all fair, O My beloved, and there is no spot or slightest stain in thee."

THESE words, beloved bretheren, are found in the Canticles of Solomon; and the Holy Catholic Church applies them to the soul and body of the Blessed Virgin Mary. In the Scriptures the King addresses his spouse by these words. The King represents no other than the Almighty God. And surely if, among all the daughters of men, we ask ourselves, who was the spouse of Almighty God—we must immediately answer, the Virgin Mother who brought forth the eternal God, made man. Wherever, therefore, the Scriptures, and the inspired writings of the old law speak words of love, and denote attributes belonging to a spouse, these are directly applicable to the Blessed Virgin Mary.

Now, among the many gifts and graces which the Prophet beheld in her—and upon which he congratulates her—are these: he tells us that he saw her "at the King's right hand, in golden garb, surrounded with variety;" that everything of beauty and loveliness was upon her; but, in addition to this, he tells us that a vision of such perfect purity, such perfect immaculateness rose before his eyes, that, filled with the Holy Ghost and the joy of God, he exclaimed: "Thou art all fair, O my beloved, and there is no spot or slightest stain in thee." Behold, then, dearly beloved, the first great grace that the Virgin of virgins received at the first moment of her existence.

When we reflect upon the relationship which the incarnation of our Divine Lord established between the Blessed Virgin Mary and the Almighty God, namely, that she should be the Mother of God—that He, taking His sacred humanity from her, should be united to her, so as to be the flesh of her flesh, and the bone of her bone; that He was to be altogether hers, as the child belongs to the mother at birth—and in this new relation of His humanity He was not to suffer the slightest diminution of the infinite sanctity which belonged to Him as God; when we reflect upon all this, and see the awful proximity in which a creature is brought to Almighty God in this mystery of man's redemption, the very first thought that strikes the mind is, that God must have forfeited something of His holiness, or else the creature that He selected for His mother must have been all pure, all holy, and so fit to be the Mother of God; either God must have forfeited some of His holiness, coming to one personally a sinner, taking tainted blood, —the nature that belonged to us He took in her, and which was a broken, a disfigured, and a deformed nature, tainted with sin, and steeped, if you will, in sin—for what, after all, is the record of man's history but a record of sin; or else Mary must have been sinless.

But, if the Almighty God took that nature from one who bore in her own blood the personal taint of the universal sin, we must conclude that He thereby compromised His own infinite holiness; nay, that He did more than this; that He contradicted His own word: for the word of God is, that nothing defiled, nothing tainted shall come near to Almighty God. The soul that departs from this world with the slightest taint of sin in it must pay to the last farthing, and purge itself into perfect purity before it can catch a glimpse of God in Heaven. And if this immaculateness and purity be necessary in order even to behold God, think of the purity, think of the immaculateness, that must have been necessary to Mary in order to fit her not only to behold God, but to take Him into her bosom, to give Him the very human life by which He lived, to give Him the very nature that He took, and united to Himself in the unity of His own divine person; to give him that humanity that He literally made Himself!

What infinite purity, what perfect innocence and immaculateness did these involve, unless, indeed, we are willing to conclude that the Almighty God came into personal contrct with a sinner, and so allowed something not undefiled to come into contact with Him. But no; the mystery which brought so much suffering, so much humiliation, so much sadness and sorrow to the eternal Son of God, brought to Him no compromise with sin; brought to Him no defillment of His own infinite sanctity; did not in the least lower Him from that standard of infinite holiness which is His essence and nature as God. And, therefore, it was necessary that, coming to redeem a sinful race, the individual of that race from who He took His most sacred humanity should be perfectly pure and immaculate.

More than this, we know that the Almighty God never yet called any creature to any dignity or to any office without bestowing upon that creature graces commensurate with the greatness, the magnificence and the duties which He imposed upon him. Hence, it is that we find when He was about to create the Prophet Jeremiah—when He was about to make him a prophet, to put His divine inspiration into his mind; when He was about to send this man to announce His vengeance to the people; the Scriptures expressly tell us that He sanctified that man in his mother's womb, before he was born, and that the infant prophet came into this world without the slightest taint of sin. Hear the words of Scripture: "The word of the Lord came to me, saying: Before I formed thee in thy mother's womb, I knew thee; and before thou camest forth out of the womb I sanctified thee, and made thee a prophet unto the nations." So, in like manner, when the Almighty God created the man who was to arrive at the highest dignity of the prophets—namely, not only to proclaim the coming of God, but to point out God amongst men in the person of our Saviour—John the Baptist, created for the high and holy purpose—created to be amongst men what Gabriel the Archangel was to Mary, namely, the revealer of the Divine counsels—God sanctified him in his mother's womb; and John the Baptist was born without sin.

If the Almighty God sanctifies a man before his birth, anticipates the sacramental regeneration of circumcision, sanctifies him before the sacrament, as in the case of Jeremiah and John the Baptist, simply because that man was called to the office of proclaiming the word of God, surely there must have been some distinctive sanctity, some especial grace in reserve for Mary, as much higher than the grace of the prophet or of the prevision of the Baptist as Mary's office transcends theirs. Jeremiah had but to announce the word of God revealed to him. Mary it was who was to bring forth the Word of God incarnate in her immaculate womb. John the Baptist was to point Him out and say, "Behold the Lamb of God." Mary was to hold Him in her arms and say to the world, "This Lamb of God, who is to save all mankind, is my Son." And, therefore, it is that—as her office exceeded that of prophet, preacher and precursor, as her dignity so far transcended anything that heaven and earth could ever know or imagine in a creature—so the Almighty God reserved her alone amongst all that He created upon this earth, that she should be conceived, as well as born, without sin; that the stream of sin which touched us all, and its touch defiled us, should never come near nor soil the immaculate Mary; that the sin, which mixed itself up in our blood in Adam, and, upon the stream of that blood, found its way into the heart, into the veins, of every child of this earth, should never flow in the immaculate veins that furnished to Jesus Christ the blood in which He washed away the world's sin. Therefore, the Almighty God for this took thought and forethought from all eternity. "The Lord possessed me," says the Scripture, "in the beginning of His ways, before He made anything from the beginning." That is to say, in the divine and eternal counsels of Almighty God, Mary arose in all the splendor, in all the immaculate whiteness of her sanctity and purity, the first, the grandest and the greatest of all the designs of the eternal wisdom of God; because in her was to be accomplished the mystery of mysteries, the mystery that was hidden from ages with Christ in God—namely, the Incarnation of the eternal God.

Thus did the prophet behold her, as she shone forth in the eternal counsels of God, when he looked up in that inspired moment at Patmos, and saw the heavens opened and the glories of God revealed, there in the midst of the choirs of God's angels, there in the full blaze and effulgence of the light descending from the Father of Light; and he exclaimed: "I beheld, and lo! a great sign appeared in heaven; a woman clothed with the sun, and the moon beneath her feet, and on her head a crown of twelve stars." Who was this woman? Mark what follows, and you will know for yourselves. "And she brought forth a man-child who was to rule all nations with an iron rod; and her son was taken up to God and to His throne." Whom can she be but the woman that brought forth the man-child, Jesus Christ, the Son of God? Thus did the prophet behold her, the sign and promise of victory and of glory. And how significant are the mysterious words that follow: "And the serpent cast out of his mouth, after the woman, water, as it were a river, that he might cause her to be carried away by the river. And the Earth helped the woman, and the earth opened her mouth and swallowed the river which the Dragon cast out of his mouth." The earth, indeed, swallowed up those fatal waters; the whole world was saturated with them; but they never touched the woman; and we behold in this the mystery of the Immaculate Conception, for I can call it nothing else than a mystery of divine grace, which is a triple triumph, namely, the triumph of God, the triumph of human nature, and Mary's own triumph and glory.

Consider these things, my friends. First of all, let us consider God's triumph in Mary. Recollect, dearly beloved, the circumstances that attended the fall and the sin of man. God made us in a perfect nature; perfect in its organization, perfect in its beautiful harmony, perfect in its origin, perfect in its eternal destiny, perfect in the freedom and the glory with which He crowned the unfallen man. "Thou hast made him little less than the angels; thou hast crowned him with honor and glory." Then came sin into this world and spoiled the beautiful work of God. All the fairest work of God was destroyed by Adam's sin. The integrity of our nature was injured. The harmony of creation was disturbed. Bad passions and evil inclinations were let loose; and the soul, with its spiritual aspirations, its pure love and unshackled freedom, became their slave. But, although the Devil triumphed over God, in thus breaking, destroying, defiling and spoiling God's work in man, yet his triumph was not perfect. God wished still to vindicate Himself. God would not give His enemy a total and entire triumph over Him, in the destruction and spoiling of His work. God set Mary aside and said: "For her let there be no soiling influence; for her no taint." He took her, in His eternal designs, in the bosom of His own infinite sanctity and omnipotent power; and, whilst all our nature was destroyed, in her it retained its original purity, integrity and beauty, in the one soul and body of the Blessed Virgin Mary.

Thus we see God's triumph. And here, it is worthy of remark, dearly beloved, that, although in Scripture we often read of God's designs being frustrated, of

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God's work being overturned by sin or some evil agency; yet it is never totally spoiled. God never gives a complete triumph to his enemy. Thus, for instance, in the beginning, at the time of the Deluge, all mankind were steeped in sin; and God, looking down from Heaven, said: "I am sorry that I created this race; for my spirit is no longer among them." Yet, even then did the Almighty God reserve to Himself Noah and his children; and, out of the whole race of mankind, these were saved in purity and in sanctity, that God might not be utterly conquered by the Devil. Again, when the Almighty God prepared to rain down fire upon Sodom, He could not find ten holy men in the land. And yet, in the universal corruption, Lot and his family were saved. They were holy where all else was unholy, and they preserved God in their hearts. Again, when the tribe of Benjamin was destroyed from amongst the other tribes of Israel, a few were saved that God's work might not be utterly destroyed. And so the prophet, speaking of the Jewish people, says: "If the children of Israel were as the sands of the sea, yet a remnant shall be saved." Thus it is that we find, invariably, that the Almighty God allows, in His wisdom and in His vengeance, the Devil to go to a certain point, and to revel in destruction so far; but yet, suddenly he stays him: "Thus far shalt thou go, and no farther."

This ought to be a good lesson to us in our day. True, it seems to us in this our day, that this devil of pride, this devil of infidelity, this devil of revolution, this devil of self-assertion, is let loose among the nations, to play riot with the Church of God, to strike the crown from off the Pontiff's head, to pervert the ancient, faithful nation which has upheld him for centuries, and make it the bitterest enemy of the Church, and to deprive the Head of the Church, for the time, of power. To-day, this devil runs riot in the world, shutting up Catholic churches, expelling Jesuits, tainting the fountains of education, loosening the sacred bonds of marriage and of society, blaspheming Christ in the Eucharist, persecuting His priests and bishops and representatives upon earth. But we know that, at some moment or other, and when we least expect it—perhaps, right in the mid-career of its apparent glory—the terrible, invisible hand will be put forth, and a voice will be heard: "No more—back! So far in My vengeance, and so far even in My mercy, I have allowed you. Back! Let there be peace." So the Almighty God triumphed even in the fall of Adam, which brought death into the world, polluted our blood, stirred up the passions, destroyed the equilibrium and harmony of human nature, and caused the very beasts of the forest to assume the savageness that they have to this day. All nature was tainted except that of Mary. Her, the hand of the Omnipotent Lord held high above all attacks and attempts of her enemies; and in Mary God has triumphed, in that, in her. His glory has been preserved, she never having been tainted with or spoiled by sin.

It is, also, the triumph of our nature, my friends. If Mary had not been conceived without sin, we might have been redeemed, we might have saved our souls, as we hope to do now; we might have gone up into the glory of Heaven; but a perfect human being we never could have seen. Heaven would be a congregation of penitents if Mary were not there—tears upon their faces, but no tears upon thine, O Immaculate Mother! the blood of Christ upon the hands of all, but no blood of thy divine Son upon thy immaculate hands, O Mary! The unfallen man would have been a thing of the past. Even in Heaven, the representative of what God had made in Adam would be wanting if Mary were not there. And, therefore, our nature has triumphed in her. We may look up to her in Heaven; we may all contemplate her; and we may glorify our humanity in Mary without the slightest fear of pride or blasphemy against God, because the humanity that is in Mary, being conceived without sin, is worthy of all honor and of all glory.

I will not compare her in her Immaculate Conception with sinners; I will compare her with the Saints, and behold how she towers above them. All sanctity—whether it be wrought out by years of penance, by fasting and mortification, by laborious efforts for the conversion of souls, by utter consecration and sacrifice to God, by martyrdom, by any form of sanctity—attains to but one thing; and that is perfect sinlessness and perfect purity of soul. Perfect sinlessness and perfect purity of soul mean perfect union by the highest form of divine love with Almighty God. God so loves us, dearly beloved, that He wishes to have us all together united to Him by that intimate union of the strongest and most ardent love. How is it that that union is not effected? Because of some little imperfection, some little sinfulness, some little crookedness in our souls, which keeps us from that perfect union of love with God. Now, the aim of all the Saints is to attain to that ardent and perfect union with God, by purging from their souls, from their bodies, from their affections and from their senses every vestige or inclination or even temptation to sin. When they have attained to that, God crowns their sinlessness with a perfect union of love, and they have attained to the acme or summit of their desires. It is here, precisely, where all the Saints have ended—here, precisely, where all the Saints, tired and fatigned with the labors of their upward journey, knelt down in blessed rest on the summit of Christian perfection—that Mary's sanctity begins; for, in her Immaculate Conception, she was conceived without sin. No thought, or shadow of thought "to sin allied" was ever allowed to fall upon the pure sunshine of her soul. No temptation to sin was ever allowed to quicken the pulsations of her sacred heart. Nothing of sin was ever allowed to approach her. Entrenched in the perfect sinlessness of her Immaculate Conception, the moment she was conceived, she was surpassed in sanctity—that is to say, in perfect sinlessness, and, consequently, in perfect union of love with God—all of the Saints and Angels in Heaven. This is the meaning of the words in Scripture, where the prophet says: "Wisdom built unto itself a house; and the foundation thereof is laid upon the summits of the holy mountain. The Lord loveth the threshold of Zion more than the palaces and tabernacles of Judah." You all know that every word of Scripture has a deep and God-like meaning. What meaning can these words imply? Apply this to Mary's sanctity; we find the first moment of her existence upon the summit of the holy mountain; that is to say, her very first step in life—is dearer to the Lord than the palaces and tabernacles of Judah; that is, than all the edifices of sanctity that were the ever built up on this earth. This was the beginning—the conception—of the woman who was destined to be the Mother of God—made man.

But, you may ask, in that case, if she never sinned, even in Adam, surely she stood in no need of a Redeemer; surely she was the only one for whom it was not necesary that God should become man. God became man to redeem sinners—to save them; if this woman did not require redemption or salvation, why does she say, in the "Magnificat": "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour?" Well, my friends, she owes as much to the blood of Christ, shed on Calvary, as we do, and more. He was more her Saviour than ours. Whence came the grace of her immaculate conception? Whence came the power that kept her out of the way when all the rest of mankind were swept away into the current of sin? It was her divine Son, foreseen in the years of His humanity—foreseen by the eye of God's justice in the agony of His crucifixion; it was the blood that was shed upon Calvary to save us that saved Mary from ever being tainted with sin. Do you not know that the Almighty God may save in any way He likes? Do you not know, my friends, that the Almighty God is not bound to save this soul in this or that particular way? For instance, the Almighty God appointed circumcision as the only way by which original sin was to be removed under the Old Law. And yet we know that He saved and sanctified Jeremiah and John the Baptist without circumcision, and before; because, although circumcision was the ordinary way, Almighty God did not tie His own hands, nor oblige Himself never to apply an extraordinary way. And so, wherever there is a human spirit that is saved and made fit for heaven, that saving and that fitness are equally purchased by the blood of Christ, and by that alone. It saved Mary, as it saved us; only in a different manner. It saved us by falling upon our sinful heads in baptism; literally washing away the stain that was already there; it save Mary by anticipating baptism, by removing her from the necessity of the sacrament, by anticipation. In us this blood of Christ is a cleansing grace; in Mary it was a preventing grace. She is saved as much as we are. For instance, suppose a wise prophet—a man that had a knowledge of the future—were to stand on the seashore, and see a number of persons about to embark on board a ship, leaving for a distant port; and that he said to one of them: "That ship is going to be shipwrecked; do not go on board," and the person followed his advice and was saved; the others went on the ship, and it is wrecked, as we foretold; the prophet is there, by some mysterious means, and saves them all. He is as much the saviour of the person who stayed on shore as of those he saved on the vessel after it was wrecked. And so it is with God. He set Mary aside, and His spirit overshadowed her and saved her. O, how gloriously did God save her!—how magnificently He vindicated Himself in her!—how kindly and mercifully He preserved one specimen of our pure and unbroken nature in her! Well might He hold her forth, as it were, in His omnipotent hand, to frighten the Devil, even in the day of triumph, when he said, "The woman, O spirit of evil, whom thou knowest well, shall crush thy head." Mary was the terror of Hell from the beginning; because Hell was afraid, from the beginning, of the pure, unfallen nature of man; and that was saved only in her. Let us, therefore, meditate upon these things; and, giving thanks to God for all he did, for the greatest boon of mercy to our race—in that God so sanctified a creature that she might be worthy to approach Him; and endeavor, in our own humble way—by purifying our souls, putting away from us our sins, and weeping over the follies and errors that we have allowed to come upon our souls—thus to fit ourselves that, at some measurable distance we, too, may be able to approach Him, and Mary, the Holy Mother of God.

MARCELLO.

CHAPTER I.

THE Church of the Monastery of the Augustinians at —— had just been restored with great magnificence. Along the sides of the nave a range of frescoes represented the principal events from the Evangelists; tall pillars — their capitals sculptured with various designs — shot up toward the vaulted roof, the high Altar sparkled with gold and gems, and the stained windows cast their beautiful prismatic lights into the interior of the sacred edifice.

It was past midday, and the church was deserted; but a man placed behind the pillars was occupied in working at a fresco. This man had one of those pale, attenuated, and profoundly melancholy faces which bespeak a sorrowful existence. His black eyes were frequently raised toward Heaven; his lips were contracted with an expression of painful thought. Was it sorrow that had produced this appearance of suffering in the artist? That would have been a reasonable presumption, if one might have judged from his tunic of black serge, which was much worn, his hose of common cloth, and his hood of the coarsest wool.

His pencil proceeded but slowly, and he leaned against the wall with an air of indecision. At last, apparently overwhelmed with the anguish of his thoughts, he abandoned his palette, and descended from the scaffolding. He paced the church with hasty steps; but at last the quiet and sanctity of the place seemed to have restored him to himself. He sat down near a reading-desk, upon which lay a heavy clasped volume. He opened it; suddenly the artist raised his head, the color returned to his pale face. "Yes," he exclaimed, "God has inspired me with a brilliant, an admirable subject! The angels, the demons! their fearful struggle! Heaven and earth united! I feel it; my hand shall not fail in carrying out my inspiration. The past and its painful toils shall be for ever forgotten; I will labor only for the future; and despite envy and injustice of men, I trust that I shall produce a work, the fame of which shall endure."

A kind of bitter laugh awakened Marcello Pio from his golden dream, and turning round, with a fierce look, he beheld a monk with an austere countenance, hollow eyes, and a long white beard, who was regarding him with a look of interest. He recognized in this monk the worthy Fra Eusebio, who had often examined his painting, but without having hitherto spoken to him.

"Pardon me, my brother, for having listened to you," he said. "It appeared to me, when I heard the tumultuous voice of your passions, that even in the depths of the monastery I yet shared in the scenes of the world, and that I had again before me the spectacle of human anguish and anxiety. Excuse me, my brother, but you suffer much."

"More than I can describe," annswered the artist, "more than man seems capable of enduring."

"But you have prayed to God?" said the monk; "you have faith?"

"I have faith, but not hope," he replied; "and without hope our days are so long that we reckon them as they roll by and pray for their termination. What have those to do with life to whom is not vouchsafed the shadow of the good which one hopes for. What is it but an unfruitful soil, a blasted tree of which the fruit is only ashes?"

"Come, come, brother," said the old monk, with less severity of look, and even with a smile, "remember that the future may bring you better fortune; endeavor to wait for it patiently."

"You think me young," returned the artist; "undeceive yourself. The years of man are reckoned by his heart. I have hoped so much, been disappointed so much, grieved so much, that I am utterly exhausted — a child in body and an old man in mind. I am like the worn-out harp of a minstrel, the chords of which give forth only false and discordant sounds. I have been imagining a last work which should immortalize my name; but shall I have the courage to execute it? Oh! that as a simple fisherman like my father I had never known any other employment than to cast my net in the seas! It happened that on one stormy day, a stranger came and begged for shelter at our fireside. This man had with him a half-open coffer, which I had the curiosity to examine, and when I perceived that it contained some designs and sketches for painting, I could not restrain my curiosity. Above all else, I admired the celestial features of a picture of the Madonna. In my ecstacy I fell upon my knees; it seemed to me that the man whose

inspiration enabled him to represent this divine image possessed a faculty approaching to creative power ; and when the traveller reappeared, I ran to him and kissed the hem of his robe. My enthusiasum irresistibly attracted me to the great painter ; he smiled and said : 'I perceive, my child, that you wish to follow me ; you wish also to become acquainted with the mystery of those combinations of colors which constitute the art of painting. But know that you must bring to this study a heart full of courage and constancy ; you must be prepared to endure cold, to eat black bread, to drink from a coarse vessel ; in fact, to devote your youth to a martyrdom without interruption and without reward.'

"'I will dare everything,' was my reply, and the stranger then went to ask my father's permission that I should become a painter. Poor father ! it was the sublime of self-sacrifice. He sacrificed the support of his old age ; he deprived himself of those two active arms which guided his bark and drew up his nets. He had but one son, and he denied him nothing. But my master had said truly, the bread of artists is black and steeped in tears. I proved this too bitterly when my benefactor died, though then sufficiently acquainted with the rules of art to have worked on my own account. I was obliged to enter into the pay of a celebrated painter, and from being an artist I sank into the rank of an artisan. The public, habituated to see me thus toiling for a stranger, would not believe that I had any talent when I labored for myself. The precocious experience I had displayed in works designed with another name, was called ignorant presumption when I sought to build on it my own reputation. How countless were my efforts to force my way, while the number of the envious increased, and obstacle after obstacle continued to thicken around me ! Well, hope flourishes so naturally in the heart of man, that it still continued to inspire me to look forward to future glory !"

"Glory !" repeated the monk, and without pausing to combat the vain thoughts comprehended in that word, he pointed with his finger to a sepulchral stone placed in a pillar of the church, and bearing this inscription : "*Hic jacet Capperoni pictor.*" The letters were almost effaced. In a little while that place of sepulture would not be distinguished from the more modest and unknown tombs that surrounded it.

Marcello looked at it ; but occupied with his last dream, his last illusions, he did not comprehend why the monk had pointed it out.

Marcello therefore returned to his lodging in a small house near the rampart. On reaching home, he took up a copy of the Gospels, and opened it at the passage where it was written that "No man is a prophet in his own country;" and for a moment the painter felt disposed to obey the letter of the verse, and quit the town for ever, shaking from his feet the dust of that ungrateful city. But one glance at so many monuments, objects which had been so long familiar to him, had power to change his resolve and retain him in the place where he had suffered so much. Such is the power of habit that men have at last loved even a prison, and made a friend of grief itself.

The next day Marcello went and purchased a large canvas ; and the merchant recognizing him, said to himself, "The poor fellow is about to commit one more folly."

Being supplied with all that was necessary for his work, Marcello went out but rarely. On two occasions only during a whole year did he seek assistance and sympathy from without. Toward Easter week, Marcello went and stood every day at the doors of the Augustine monastery, and attentively considered the brothers as they went out to make collections in the city. At last Fra Eusebio appeared ; the artist ran to him, bowed respectfully, and entreated him to accompany him to his abode.

The monk shook his head, and inquired, "Do you still indulge in your dreams of glory ?"

"You will soon know," answered the painter ; "I have spent a whole year in working out the same idea. I have given up to it my soul, my strength, my every energy. But I shall succeed ; oh ! yes, I shall succeed ! Like the runner in the circus of old, I no longer feel my suffering as I approach the expected goal. I am going to entrust you with the secret of my work, for I know you, and I know that you will respect a secret."

On seeing his work, Fra Eusebio allowed the artist to transfer to the canvas as one of the figures his grave countenance and fine white beard. This head looked so splendidly in the picture, that when it was finished Marcello was almost frantic with joy.

One place on the canvas, however, was still vacant. "I do not know," said the painter to the good monk, "where I shall find a model perfect enough to be taken for the representation of the holy Mother of our Lord. If it were not for that difficulty, I should speedily have the happiness of exhibiting my picture to my fellow-citizens."

"Indeed," said Fra Eusebio, "but you forget, my son, the complaints you have made to me of the injustice of men."

"Oh ! no," answered the painter ; "but there are circumstances sometimes which disarm even envy itself, and I have hope for the future."

"This is a good sign," said the monk, as he left him, "for talent grows in the field of hope."

After that time Marcello continually traversed the city with an air of preoccupation; above all, steadfastly looking for a model among all the women he met, but not seeming satisfied with the result of his examination. An exclamation of joy at last escaped from his lips, as one evening he beheld a mendicant leaning against the shaft of an ancient column and nursing a child. The attitude of the woman was full of grace, her aspect divine ; neither hunger nor exposure to the weather had embrowned her white and satin skin, nor tarnished the lustre of her deep blue eyes. Such was Marcello's model for the Virgin. Not in the city, not in a marble palace, was that lovely being reared. In her simple ignorance she was much surprised when the artist requested her to follow him, and to leave her quiet repose in the rays of the setting sun ; nor less so when, after having transferred her features to his canvas, he gave her a handful of money in return.

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CHAPTER II.

June was spreading abroad her flowers and perfumes, and the city wore an air of festivity. Every where was heard the sound of music and song, fine gentlemen richly apparelled paraded the streets on prancing horses, or, followed by pages with falcons on their wrists, set out to enjoy the sport of hawking. Nobles, burgesses, soldiers, and people alike gave themselves up to amusement or to repose, which is itself to many a supreme pleasure. It happened meanwhile that the authorities were obliged to hold meetings in the town-house, in order to regulate the state of public affairs ; and it was during one of these meetings that a letter was brought to them, evidently written in a trembling hand, with the signature, "Marcello Pio." It ran as follows :

"A humble painter, whose name perhaps you have never heard, implores you at the hour of his death to vouchsafe to him a moment's hearing. For more than a year he has been buried in profound solitude, alone with his art and his thoughts. He has had to struggle against a deep-rooted prejudice, to defend himself against the arrows of a severe criticism constantly directed against him. Throughout the whole of this time he has not relaxed a moment from his labor, save to kneel down and implore strength from God to complete his work.

"These prayers have, I trust, been favorably heard, and my hand, I dare believe, has not failed to express my conceptions ; but exhausted by labor, by sorrow, and by a longing for fame, I feel that my life is fast passing away. The prayer of the dying is sacred, and the last favor I have to entreat is that a deputation may be sent to examine my work, and to judge whether it is worthy to be placed in the church of the holy Augustines, to which I bequeath it.

(Signed) "MARCELLO."

This strange missive became immediately the theme of a controversy which occupied the wisest heads in the assembly. They who had formerly been the first to treat the artist with contempt, now that he was dying conceived a sudden esteem for him. Two or three Senators, who protected the Augustine monastery, said that they had observed some frescoes of Marcello in which, in spite of many defects, there was evidently the hand of a great master. These eulogiums produced an immediate effect. An hour afterward the first nobles descended from their litters or their horses at the door of the painter. They drew up to make way for a train of monks, who, led by Fra Eusebio, come at the same time to inspect the picture presented to their church, and to console with their prayers the poor soul which was about to depart to its Maker. The monks chanted a psalm, the nobles followed them in silence. That solitary dwelling, dimly lighted by windows of painted glass, had about it an air of poetic quiet, which still more sensibly impressed the visitors when they entered the chamber of the dying. The room was only separated from the studio by a curtain drawn across the whole breadth of the apartment. Upon a tent-bed of old damask, supported by four twisted columns, lay Marcello ; a deadly pallor betokened his approaching end. He still exhibited some signs of life, but he seemed no longer to belong to this world. His eyes, however, still shone with an extraordinary lustre. Amid his sufferings he muttered some words almost unintelligible. It seemed that he wished to thank the noble Senators for honoring his humble dwelling with their presence, and that he implored their indulgence. Fra Eusebio encouraged him with the hope that his work would merit praise.

At this assurance Marcello seemed to acquire new strength, and extending his hand he laid hold of a cord which caused the curtain to roll up over an iron rod ; one word alone was immediately heard from every lip, and that declared the picture now displayed before them to be admirable.

The painting represented religion, its mysteries, its grandeur, and its austerities. On one side appeared the heavens ; on the other, the earth ; below, severe judgments ; above everlasting rewards. There were seen in one part, hermits occupied with their rude labors on a mountainous and arid soil. Here, one endeavored with the spade to turn up the ungrateful earth ; there, another was building a hermitage in the rock ; a third was digging his own grave ; another was rapt in meditation before a cross and skull ; a double activity of body and soul in that place where all was silence ; a very sepulchre of living beings. An angel with folded wings watched over these pious hermits, and seemed almost to envy their virtues. In the lower portion of the picture the genius of evil appeared leaning over an abyss, and grasping furiously the trunk of a Roman pillar, part of the ruins of a Pagan temple.

In Heaven all was radiant and glorious. In the midst of this glory appeared the Divine Savior, whose side still bore the trace of the spear, and whose blood appeared still to trickle beneath the crown of thorns. Beside him was seen Mary, His blessed Mother. On all sides were assembled the seraphic legions, the evangelists, the fathers of the Church, and the ancient martyrs.

Such was the work, the grand design of which was the admiration of the beholders. "Glory to thee, Marcello !" was the simultaneous cry.

The painter moved his head, endeavored to murmur his thanks, and then sank down to his last sleep.

The next day, a grand procession which filled the principal street commenced its march. The whole city rendered its homage to the painter ; they thought no honor too distinguished, and no pomp too solemn and splendid, to glorify a picture so sublime and a death so holy.

On reaching the Chapel of the Augustines, the picture was placed over the high Altar, and the body disposed upon a magnificent catafalque, surrounded by innumerable tapers. In a moment the church was filled by a crowd, and its vaulted roof resounded to the solemn notes of the chanted hymn. Clouds of incense presently arose, and the picture, seen at intervals through its vapory wreaths, seemed instinct with life. The hermits appeared to move, and the holy legions of Heaven to descend into the sterile fields. On the following day the painter was to receive the honors of sepulture.

Night had fallen on the city ; the church, from which the people had at length retired, was restored to its accustomed silence ; the blaze of light was slowly extinguished, till at last the tapers about the catafalque alone shed their fitful radiance on the scene. A monk was watching near the body ; it was Fra Eusebio, who had begged permission to perform that pious duty. Kneeling and supporting his head upon his hands, the old man meditated on the nothingness of the things of this world. There, so near him, lay extended the unfortunate being who had so thirsted for homage, and that homage was rendered to his corpse ! Having called for glory and sought it with the most ardent prayers, he had expired upon the threshold of its temple ; the hand which he extended to grasp his crown of laurels had grown cold in the attempt.

As he was plunged in these reflections, a slight sound like that of a sigh drew his attention. He turned hastily, but seeing no one, he thought his ear had deceived him, and he again resuned his devotions, reciting his rosary with great fervor. By and by, however, the old man began to pronounce his words with less distinctness ; his head sank gradually down upon his breast, and at last he fell into a profound sleep.

The slumber of the monk continued, and the night was now far advanced, when a second sigh whispered through the church. The coffin moved ! Was it he whom it enclosed that caused that movement ? It is he who attempts to free himself with difficulty, as if weighed down by some magnetic influence ? His eyes fast closed, are they now open ? That mouth on which appeared to be placed the seal of an eternal silence, does it now give utterance to vague and inarticulate words ? Yes, it is he ; it is Marcello, who still lives, who breathes, who feels ! For a moment he hesitates, he shudders, he listens, he looks round upon the immense expanse ; all is empty and silent.

Reassured by that silence, Marcello arose and quickly descended the steps of the senotaph, and carefully extinguished the lights. Scarcely had his foot touched the pavement of the church, when, with a taper in his hand, he directed his steps toward his picture, his dear picture, which had, as we know, been placed above the high Altar to receive, perhaps during ages to come, the homage of succeeding generations. How beautiful and imposing did this canvas appear ! and to behold it placed behind the holy Altar, on which was celebrated daily the most solemn of rites ! Struck with respect, as he contemplated the work of his own hands, through which he venerated the Creator himself, his eyes lovingly embraced this painting, as if he had discovered some unknown world, or as if he sought to comprehend why it had elicited the admiration of an entire people.

Wholly overcome, with his soul full of deep emotion and anxiety, Marcello knelt at the foot of the Altar and wept. Besides the troubles of the past, which triumph might have taught him to forget, he seemed to have before his eyes the troubles of the future ; a kind of remorse also oppressed him, and though compelled to keep silence lest he should awaken the monk, whom he perceived asleep by the side of the pier, he could not refrain from exclaiming, " O my God ! an ardent wish for fame induced me to practice a deceit, in order to attract a pity which I did not deserve ; to attain this object I did not fear even to feign death, as if we might dare to trifle with that terrible messenger of Thy will, as if it were permitted to act a drama in the coffin. Perhaps, O dread Lord ! Thou didst mark me with the seal of Thy wrath, when, living, I thus penetrated into Your sacred temple, in the guise of the dead. Men were so unjust toward me, and to extort their admiration I had recourse to this artifice ; and the laurels which my hand had never been able to grasp, were heaped upon my living corpse. I awake, and it is to thank and bless Thee, O my God ! to bless thee, likewise, my country. O my country ! that I must behold no more ! I must fly to other climes, where even perhaps the echo of my name may never reach my ears. I must live henceforth apart from myself, and as a stranger to my own works and their recompense, but here, at least, I shall not be forgotten."

The day now began to break, and Marcello was aware that it would be dangerous for him to wait much longer. Softly, therefore, he approached the sleeping monk, and detached the key, which, as keeper of the church, he wore at his girdle. Already the first rays of the sun pierced through the painted windows ; in another hour the people would flock to the church. The artist, guided most surely by the light of day, at last discovered the door to which he had been groping his way. He turned the key very carefully, and, stopping several times to look toward the still immoveable monk, he opened the door, and the fresh air of the morning blew upon his feverish cheeks. He then covered his head with his brown hood, gathered his hair over his forehead, and rapidly descended the steps of the portal. Hastily traversing the still sleeping city, he quitted it like a criminal — an exile ; he whose name was in every mouth triumphant yesterday, condemned to flee miserably to-day.

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CHAPTER III.

There are, in the bosom of the Apennines, many wild retreats and perfect solitudes, where the noise of cities or the clamors of a crowd never reach ; where all is silent, save the voice of the torrent and the rushing wings of the birds of prey. In one of these solitary wilds, Marcello took up his abode. He hoped at first that here he had found peace as well as solitude. Influenced at first by the surrounding objects, he did not acknowledge to himself that he bore within his own bosom a volcano— an inextinguishable fire. Very soon he became possessed with a weariness, a long-secret weariness, a weariness not of inaction but of silence. After his fever of renown, and the sacrifices he had made to that splendid chimera, he could not enjoy the happiness of solitude and obscurity. A shepherd one day came to tell him that there was a stranger at the bottom of the valley. Marcello immediately hastened to accost him, and to offer him hospitality. Hardly had they sat down to table, when the painter began to inquire anxiously as to the names most in repute among the artists. His guest informed him of all, and repeatedly was his own name pronounced. No honor had been wanting to his memory. The mysterious abstraction of the body on the evening of his funeral had in it something supernatural ; and a new veneration had been rendered to the picture, before which the common people prostrated themselves in piety, and the artists in admiration. Fra Eusebio, who alone was present at the church on the night of his disappearance, either could not or would not give any explanation. Oh ! how those praises penetrated to the depths of Marcello's heart ! How he hung upon them, and how much evil did they not work within him ! " What ! " he said to himself, " to so be celebrated, yet not to enjoy his glory ! Not to be able to appear in the midst of his admirers, and hear himself addressed with the tokens of respect and esteem — to know himself great only by hearsay ! O misery ! misery !" The artist was so much engrossed with this idea, he suffered so much from it, that in the end it utterly crushed him. His face wore the impress of the deepest grief, his forehead was covered with wrinkles, his hair whitened, he had become old in a single year !

The desire of seeing himself honored had so siezed on every faculty, that at last he conceived the bold design of again resuming his pencil ! A work of the highest order must again proceed from his hands ! But perhaps this picture would partake of the physical decay of its author. Strength is necessary to genius ; without this, it is but a delirium that consumes the brain.

The picture was finished, and scarcely was it removed, when the painter bade adieu to the mountains and took the road to his former abode. His first care, on approaching the city, was to ask of a passer-by if the memory of the painter Marcello was still respected. To the eulogiums he then heard, he replied by saying, " Perhaps he whose loss you weep is not far from you !" The stranger smiled, shrugged his shoulders, and continued his way.

On the same day, a traveller, covered with dust, and exhausted with fatigue, presented himself at the doors of the Town Hall, and insisted upon being admitted to the presence of the authorities. " The communication which he had to make was," he said, " of the highest importance." At last he obtained permission to enter.

At the sight of those men in power who had consecrated his fame, and from whom he came to demad personal honor, Marcello trembled, and his emotion obliged him to lean for support against a statue ; he was as pale and cold as the marble itself. On being pressed for an explanation, he spoke as follows :

" My lords, there was, some time ago, a painter named Marcello, humble and unknown, whom you were pleased to make great and celebrated. But he would not enjoy his glory ; for, knowing that justice is never rendered to an artist in his own country, he resolved to pass for dead. A soporific beverage, the effect of which was certain and calculated beforehand, plunged him into a sleep resembling death. In that state he was borne in triumph after his picture, and deposited in a church. The next morning the painter fled from the city. Nobody could tell what had become of his remains. Alas ! his soul had not quitted his body ; he soon felt tha, tto his anguish and profound sorrow ! What he suffered in his exile, none but himself can comprehend. But he returns at last, to occupy among men the place which they had given to his memory ! He comes alive from the sepulchre ! Marcello himself ! He is here ; for I am the man !"

With these words the painter threw down his walking-stick, uncovered his face, and stood upright. He heard but one cry, and that was : " The impostor ! the impostor !"

The general indignation was such that the assembly forgot its customary gravity, and every where were heard loud condemnations of the man who presumed to seize upon the name and glory of another.

To threats succeeded deeds ; the archers were called and bade to take charge of the stranger. He was asked upon what title he founded his pretensions. " Upon what title !" he replied. " Upon a picture which I hope will be found to equal the painting of ' Heaven and Earth,' placed above the high Altar in the Church of the Augustine Friars !"

This reply raised a new storm of exclamations ; the people quitted their seats, and some of them rushed toward the traveler, saying, " Let us see this masterpiece !"

" Willingly," answered Marcello; but the canvas is rolled up !"

" Then unroll it !" they said.

" Where shall I unroll it ?" inquired Marcello.

" Here upon the spot !" was the reply. And Marcello was obliged, with the assistance of some attendants, to unroll his picture and fix it up against a column.

A laugh of derision burst from the lips of all, and resounded through the hall, coupled with repeated cries of " The impostor ! the impostor !"

The mob, that ferocious brute, which requires only a signal that it may tear and destroy, began to scowl, to threaten, and finally to roar.

Marcello perceived the tempest about to burst, but he showed no signs of fear ; calm and immoveable, with his arms folded on his breast, he awaited it. The anger of the mob was frightful ; while the least furious contented themselves with hooting at the unlucky artist, the other portion addressed him with bloody threats. At first they had shouted " Down with the impostor !" " The true Marcello, our great painter, for ever !" But this cry presently changed into one of " Death to the plagiarist and traitor !" A thousand hands united to tear the picture from its place ; in a moment it ceased to exist ; it was torn into a thousand fragments, and scattered to the winds.

The work against which they were so infuriated being destroyed, the next thing was to make the author share its fate ; the pitiless crowd rushed forward to lay hands on the artist, who would in fact have perished, had not a monk, who had regarded the whole scene with a sorrowful eye, thrown himself between them and the unhappy object of their fury. His imposing attitude, his firm voice, restrained the rioters, and gave time for a detachment of soldiers to approach and rescue the painter. The crowd was dispersed with blows from the halberds of the military, and Marcello was set free.

His deliverer then said to him, " Brother, you appear to suffer !"

" Yes," replied the unfortunate man, letting fall tears, bitter tears ; " I do indeed suffer."

The monk replied : " Your soul, above all, is distressed ; will you follow me to a place where all anguish is at an end ; where the fretful cares of the world never enter, and where this melancholy disenchantment will be transformed into the calm of repose ?"

" I will follow you any where, father !" answered the artist, " if you, by your wise lessons, can teach me to forget every thing, even that fame which has been for me half a reality and half a dream. I submit myself to you; I throw myself into your arms !"

" Rather into the arms of God, my son," returned the old man. Then, as he put back his hood, he said, " Do you know me ?"

" Just Heaven ! Fra Eusebio!" exclaimed the artist.

" Yes," answered the monk ; " Fra Eusebio, who will henceforth watch over thy soul, as he once watched over thy body. Fra Eusebio, who both saw and heard all that passed in the church when thou didst rise from the bosom of the shadows of death. Come, I will save thee from the torments of the heart and soul — I will save thee from thyself."

An hour afterward the monastery of the Augustines had received a new brother, whom men had once called Marcello, but who, in memory of the picture, went by the name of Brother Luke.

Sometimes in the Church of the Augustines a pale and mournful-looking monk might be seen kneeling at the foot of the high Altar, and regarding the immense painting that decorated it with eyes full of sadness and woe.

That picture was the same that had once been borne in triumph before the body of Marcello.

ENVY.

ENVY is the most base and groveling of all the base passions, and the man in whose heart it holds a place knows not a moment of quietude. The miser feels a momentary pleasure in counting over his treasure ; and he whose ruling passion is revenge, exults when his victim writhes before him, and looks complacently on his blood-stained dagger ; but the envious man knows not a moment's ease. His mind is on the rack, and his perturbed spirit conjures up a thousand things, as interfering with his plans or pursuits, which, in the ordinary course of events, would never cross his path. For all others there is a moment of sunshine, a gleam of hope, a bright side to the future ; but a dark and impenetrable cloud settles on *his* mind. His thoughts give birth to calamities which never can befall him; anticipating evil, he prematurely undergoes the punishment of its consequences. Without an ennobling thought or a feeling of good will for mankind, he pines for others' property ; while his narrow and contracted soul renders it impossible that he can better his own condition. His very nutriment turns to gall, and he wears an unhealthy, cadaverous and fiendish appearance. If he ventures into society, it is only as a thing to be instinctively avoided ; for his basilisk-likely betrays the poison with which his mind is surcharged. He is shunned and despised, and his presence looked upon as an omen of ill-fortune. Without the capabilities to advance himself, and wanting the straightforward honesty of purpose which would secure him friends, he is seized with an unendurable torment on witnessing the prosperity of others, and lashes himself into fury at their success. He likens the world to a nutshell, and thinks if a diamond be found in the Indian Ocean, or a rich fur secured at the north-pole, it is an invasion of his vested rights. He would banish happiness and erect a temple to misery, himself officiating as high priest. If he ever smiles, 'tis when the world weeps ; but the vicissitudes of others is the signal of his joy. The envious man is, in a word, the most wretchedly rancorous and miserable individual that moves, breathes or has a being.

AN INSTRUCTIVE BRICK.

BY a microscopic examination of a brick taken from the pyramid of Dashour, a German philosopher has discovered many interesting particulars connected with the life and habits of the ancient Egyptians. The brick itself is made of mud of the Nile, chopped straw and sand, thus confirming the accounts of the Bible and Herodotus concerning the Egyptian method of brick-manufacture. Besides these materials, the microscope has brought to light the remains of river-shells, fish and insects ; the seeds of wild and cultivated flowers, corn and barley, the field-pea and the common flax, cultivated probably both for food and textile purposes, and the radish, with many others known to science. Manufactured products were also found, such as fragments of tiles and pottery, and small pieces of string made of flax and sheep's wool.

For these details we are indebted to the *Popular Science Monthly*.

THE STRANGER AND HIS FRIEND.

A poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer "Nay."
I had not power to ask His name,
Whither He went or whence He came;
Yet there was something in His eye
That won my love — I knew not why.

Once, when my scanty meal was spread,
He entered. Not a word He spake.
Just perishing for want of bread,
I gave Him all; He blessed it, break,
And ate; but gave me part again;
Mine was an angel's portion then;
For while I fed with eager haste,
That crust was manna to my taste.

I spied Him where a fountain burst
Clear from the rock; His strength was gone;
The heedless water mocked His thirst;
He heard it, saw it hurrying on.
I ran to raise the sufferer up;
Thrice from the stream He drained my cup,
Dipped, and returned it running o'er;
I drank and never thirsted more.

'Twas night; the floods were out — it blew
A winter hurricane aloof;
I heard His voice abroad and flew
To bid Him welcome to my roof;
I warmed, I clothed, I cheered my guest —
Laid him on my own couch to rest;
Then made the earth my bed, and seemed
In Eden's Garden while I dreamed.

Stripped, wounded, beaten nigh to death,
I found Him by the highway side;
I roused His pulse, brought back His breath,
Revived His spirit, and supplied
Wine, oil, refreshment; He was healed.
I had myself a wound concealed —
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw Him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored Him midst shame and scorn.
My friendship's utmost zeal to try,
He asked if I for Him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."

Then in a moment, to my view,
The stranger darted from disguise;
The tokens in His hands I knew —
My Saviour stood before mine eyes.
He spake; and my poor name He named —
"Of Me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not! thou didst them unto me."

PACIFIC COAST ITEMS.

SAN BERNARDINO can show a pumpkin that weighs 213 pounds.

A CENTURY plant, in full bloom, is on exhibition on Pacfic Street, above Powell.

THE early admonitions of a severe winter should induce our farmers to save their straw for stock.

ABOUT 10,000 chairs have been made at the Forestville, Sonoma County Factory this year, keeping forty men steadily employed.

THAT Calaveras big snake has been seen again, according to the *Chronicle*, this time near Mosquito Gulch. He is said to be never-so-many feet long.

SALINAS CITY has been incorporated. Its boundaries include three square miles. The day set for electing town officers is on the first Saturday in October.

A COMPANY is being organized for the construction of a narrow-gauge railroad from Santa Cruz to Watsonville. Upwards of $100,000 have been already subscribed.

THE Vallejo *Chronicle* tells of a party of seven pot-hunters — Rhode Islanders — who left that city the other day and returned with 323 quail, which they had slaughtered.

FARMERS in the vicinity of San Andreas have lately suffered extensively by having their sheep and goats killed by wild beasts. Some farmers have lost as many as thirty or forty each.

THE Salt Lake *Evening Journal*, on the expose of the Mountain Meadow massacre, says the murdered victims of Mormon Priesthood still call from their bloody graves for vengeance.

THE course of the diamond-seeking parties from Prescott is toward the Little Colorado River. The Harpending party had arrived at Phenix, Salt River, in which vicinity the excitement is spreading.

THE stage line between San Diego and Los Angeles will run through daily, in twenty-three hours, connecting with telegraph line to Visalia, and making the time to San Francisco in less than three days.

COTTON picking has commenced in Merced County, and the yield is very good. The product of the Merced plantations alone, the Snelling *Argus* thinks, will be worth, in the market, not less than thirty thousand dollars.

MR. CANFIELD, who resides near San Juan, in Monterey County, has a farm which produced, the last season, fifty bushels of wheat and eighty of barley to the acre. It is asserted that there is plenty of land to be had at reasonable rates in the same county which will do equally well.

VISALIA having been left six or seven miles to one side, in the construction of the Southern Pacific Railroad, has concluded to connect with a branch. About $30,000 have already been subscribed. When the sum approaches $40,000, a company will be incorporated and the work proceed.

KERN and Buena Vista Lakes are said to be some six or eight feet higher than they have been known for a number of years at this season. In fact, they have not receded to their usual limits at all this year. The earthquake of last spring may have opened new sources to the lakes that may account for their extraordinary height.

A MAN named Charles Pfeiffer was killed on India Creek, the other day. While he and others were building a log dam, a large log slipped somehow and struck him on the leg just above the knee, crushing the limb to a perfect jelly, and a hand-spike he was using penetrated under his chin upward to just back of the ear — almost through the skull. He has a sister living in Stockton.

A MAN in Sebastopol, Calaveras County, who had suffered from the depredations of chicken thieves, shut an old buck ram in his chicken house the other night. Late at night, fearful yells, mixed up with frantic cries and awful curses in bad English were heard, and upon going to the scene, a sprawling Mongolian was found with "a head on him," and an old ram going for him with a vengeance.

SOME distinguished Californians have selected the vicinity of Boston for their future home. The Hon George C. Gorham, Republican candidate for Governor in 1867, now Secretary of the United States Senate, has built a house in Dorchester. The Hon. John Conness, United States Senator from 1863 to 1869, has purchased an estate in Milton. The Hon. T. N. Machin, Lieutenant-Governor from 1863 to 1867, has bought a residence in South Lincoln.

WE are pleased to note, says the Grass Valley *Union*, the fact of a very rich strike having been made in the Empire Mine on Ophir Hill, on Monday last. The strike was made at the 700 foot level running south toward the old Rush and Laton ground. The ledge at this point is two feet in thickness, and shows rich in gold. The company now own the Rush & Laton ground, and the strike being made about on the line, it is more than probable the ledge will continue to yield rich pay in that direction. Two thousand dollars in specimens were taken from this new strike on Monday last.

SAYS the San Bernardino *Guardian* of the 14th: "Last week, the Frenchman who attends the sheep at Mr. Peter Eilanc, in San Jacinto Valley, dispatched a large mountain lion in a somewhat novel manner. A dog belonging to the shepherd got on the track of a lion, and, following him up, forced him to find quarters in between two large rocks. The dog coming to a bay, the shepherd went up and found the lion as above stated. Taking his long staff, he boldly went up to the front of the lion, and drawing back, gave a powerful thrust with the staff, driving the sharp point down the animal's throat, killing him in a few minutes.

MISCELLANEOUS ITEMS.

FRANCE has paid 500,000,000 francs of the war indemnity.

THE London Labor League approve the Geneva award.

ENGLISH jurists are advocating a codification or digest of the laws.

A NEW telegraphic cable is soon to be laid between Brazil and Portugal.

FIFTEEN cents a bushel is what they expect for potatoes in Iowa this fall.

SPAIN hopes, by her new budget, to restore the financial condition of the country.

WILLIAM PENN'S house in Philadelphia is now a drinking saloon of the lowest class.

THE Grand Duke of Baden and his brother, Prince Charles, do not speak to one another.

AN Italian journal states that the Archbishop of Westminster is to be one of the new Cardinals.

A PITTSBURG millionaire has offered the authorities $360,000 worth of city lots for a public park.

EXCITEMENT exists in London over the abuses and sufferings of steerage passengers crossing the Atlantic.

NEWS comes from abroad that Bulwer Lytton is becoming quite infirm and aged in appearance.

THE Government of Brazil has granted to Baron Mana a concession for a telegraphic cable between Brazil and the Portugese coast.

THERE were forty-three fatal cases of sunstroke, and twice the number of prostrations by the heat, in St. Louis, the week ending 24th ult.

THE festival of the Holy Virgin was celebrated on Saturday in Roumania. Prince Charles pardoned fifty criminals during the day.

THE Cracow *Czar* says that the voyage of the Grand Duke Alexis has, thus far, cost his father the handsome sum of half a million dollars.

A BATTLE has been fought at Cubidas, in Cuba, with a loss of three hundred killed and many wounded. Supposed to be favorable to the patriots.

A GREAT public demonstration is contemplated in Dublin against the occupation of Rome by the Italian Government, and the suppression of religious orders in Italy.

GRAIN warehouses are being rapidly built all along the San Joaquin, in consequence of the large amount of grain that can not now be removed, and will consequently require storage.

IT is gratifying to know that among the pensions granted by the English Government this year is one to Mrs. Wood, the widow of the late William Wood, inventor of the process of weaving carpets by machinery.

JAMES BROOKS; of the *Express*, is about sixty years old, and has been a New York editor thirty-five years, and a member of Congress several terms. He was borne in New England, and graduated from Waterville College.

A WOMAN advertised in this manner in an English paper: "My husband is out on a strike. He prefers that to work. I must work to keep the children and myself. His ten shillings go for beer. I'll swap my husband while he is on a strike for a sewing machine."

WALTER MORRISON, M. P. for Plymouth England, a staunch advocate for co-operative enterprises among the working classes, has bought a farm in Hertfordshire, which he proposes to work on co operative principles, with a view to test them as applied to agriculture, and to do good to all concerned.

THE small-pox now prevails in an epidemic form in many of the sea-port towns between Valparaiso and Panama. Its character is more pernicious than the ordinary small-pox, and much more destructive to life. In one hospital in Santiago, Chile, of fifty-eight patients entered in one week, fifty-six had died.

A WASHINGTON special says nothing is yet settled concerning the time and method of auditing private claims growing out of the depredations of Anglo-rebel cruisers, but that it is quite probable that Congress will provide, next session, for their ascertainment, without waiting for the payment of moneys to this Government by Great Britain.

ON the 10th of October, the German national money order system will go into effect. Orders on all the Post-offices of the German Empire can be drawn, and will be sold at the San Francisco Post-office. National Bank notes or United States notes only are received or paid. The German thaler is reckoned at seventy-one cents United States coin.

A GERMAN correspondent of the *Pall Mall Gazette* says it has been established by official inquiries that the first shot in the Franco-German war was fired by the Prussian Sergeant-major of artillery. Schranz, who, with a patrol from Saarbrucken, met French Cavalry, and wounded one of them. He has been decorated with the Iron Cross, and presented by the Emperor William with a revolver of rich workmanship.

THE London *Times*, in connection with the recent attempt to swim across the English Channel, says: "Tradition affirms that some seventy years ago, three men convicted of some political offense, to escape punishment, swam from Calais to Dover. One was drowned, the other two landed on the beach, one in an utter state of exhaustion, from which he died; the third recovered and lived in the town several years." The distance across the channel from Dover to Calais is about twenty-two miles, but the current would nearly double the distance for a swimmer.

HON. GARRETT DAVIS, United States Senator from Kentucky, died at his residence at Paris, Ky., on the 23d inst., after an illness of four weeks' duration. His disease was a dangerous affection of the lungs. He was 72 years of age. Senator Davis was born at Mount Spring, Ky., on the 10th of September, 1801. He was a member of the State Legislature of Kentucky in 1833-34-55; was a member of the Constitutional Convention of Kentucky in 1849; was Representative in the Twenty-sixth, Twenty-seventh, Twenty-eighth and Twenty-ninth Congresses. He was elected to the Senate as an Old Line Whig, opposed to secession, to succeed John C. Breckenridge, and took his seat in the Senate in December, 1861. He was re-elected in 1867. Mr. Davis was one of the old school of politicians who held a prominent place in the history of our nation during the days when such giants as Clay, Webster, Wright and Calhoun graced the Senate of the United States.

SAN FRANCISCO PRODUCE MARKET.

From the S. F. *Chronicle* we clip the following matters of interest concerning the Produce Markets as well as the reports:

"As all items respecting the present wheat crop are of general interest, it may not be uninteresting to know the class and nationality of vessels already cleared since the commencement of the harvest season. From July 1st to September 23, 1872, inclusive, there were cleared seventy-four vessels, including four steamers, the latter carrying part cargoes of wheat, destined for Liverpool. Of the seventy vessels chartered for wheat, twenty-nine were American and eighteen were English ships; eight were American, nine English, two German, two Dutch and two French barks. From July 1st to September 19, 1871, only ten vessels were dispatched, with 289,274 ctls. wheat, valued at $662,343: for the corresponding time in 1870, thirty-seven vessels were dispatched, with 1,026,419 ctls., valued at $1,882,848, and in 1869, fifty-five vessels took 1,522,512 ctls., worth $2,732,595.

"The following is from the Boston Shipping List of September 14th: 'From the depression that now prevails in leading markets on this side, it is gratifying to turn to markets abroad. Our advices from London report that market very firm for all Colonial Wools. The sales commenced on the 12th inst., and will continue until the 2d of October. Of the 120,000 bales offered, but 20,000 bales are greasy wools, and we do not look for any purchases by American buyers, with a decided margin against them. On the contrary, we would not be surprised if large shipments were made from this side, if the sales come up to expectation.' Sales of 106,000 lbs spring are reported at 37@50c, and 15,500 lbs fall at 20@28c ₱ lb.

"Emmet Wells' Hop Circular, dated New York, 14th inst., estimates the American Hop crop, now secured, 'at from 60,000 to 70,000 bales, or about 10,000 more than last year. The quality is the best we have grown since the famous Wisconsin growth of 1867.' It is supposed there will be a deficiency of 45,000 bales, as the annual consumption requirements are placed at 110,600 bales. Including the rubbish, the stock of old Hops in the city is said to be 25,000 bales, and the total stock in the United States is placed at 30,000 bales. Owing to threatened heavy importations from England and Germany, western growers seemed to have become frightened, and yielded to prices considerably lower than New York growers got at first, and the current quotations at date were 38@42c, or 10c ₱ lb lower than during the previous week.

FLOUR — Extra ranges from $5@5 50 according to brand, terms of sale, etc.

WHEAT — Fair to choice grades are quotable at $1 60@1 70.

BARLEY — We quote choice Bay at $1 17½, and coast at $1 07½@1 12½.

OATS — Choice kinds are held at $1 75@1 80; other descriptions, $1 50@1 70. Sale of 1 50 sks fair at $1 55.

HAY — A cargo of good wheat sold at $15; do, wheat and oat mixed at $14. Very choice wheat would bring $16 ₱ ton.

ONIONS — Quotable at $1@1 10.

POTATOES — Red descriptions range from $1 45@1 65; Sweet, 75c ₱ 100 lbs.

RYE — Quiet at $1 90@1 95 ₱ ctl.

BRAN — Selling for $18 ₱ ton from mills.

MIDDLINGS — Mill price is $22 50@25 50 ₱ ton for feed and $30 for fine.

CORN — Quotable at $1 70@1 80 ₱ 100 lbs.

OIL CAKE MEAL — $30 ₱ ton from mills.

CORNMEAL — Quotable at 2@2¼c ₱ lb, jobbing.

SEEDS — Flax, 3@3½c, Canary; jobbing at 4½@5½c; Mustard, 2@3c ₱ lb, as to kind.

BEANS — Pea, Small, White and Butter, $3 50@3 75 ₱ 100 lbs; Pink and Red, $4 50@6; Bayo, $4 50@4 75.

HONEY — San Diego new, in comb, 23c ₱ lb; Los-Angeles comb, in 2 lb cans, $4 ₱ doz; strained do, in bulk 13c ₱ lb; other kinds, 8@15c in comb and 10@15c strained.

BEESWAX — Quiet at 35c ₱ lb.

VEGETABLES — Tomatoes, Bay, 60c@$1 ₱ box; Egg Plant, 1@2c ₱ lb; Summer Squash, 75c ₱ box; Green Corn, 8@15c ₱ doz; Cucumbers, 75c ₱ box; Chili Peppers, 1@2c for common and 6@8c for bell; String Beans, 1½@2c; Cabbage, 50@62½c ₱ 100 lbs; Peas, 2½@3c per lb; Green Okra, 5@8c; Garlic, 4@5c; Lima Beans, 4@4½c.

FRUIT — Limes, $15 ₱ 1000; Oranges are jobbing at $35 per 1000; Figs, 3@5c ₱ lb; Plums, 4@7c, according to variety; Peaches $1 50@2 50 ₱ box, 75c@$1 25 ₱ basket; extra Mountain Clingstones, 7@8c ₱ lb; Blackberries, none; Pears, 40@50c ₱ box for cooking, and $1@1 75 for eating; Apples, 50c@$1 25 ₱ box; Grapes, Rose of Peru, $1@$1 25; Black Hamburg, $1@1 25; Muscat of Alexandria, 3@4c ₱ lb; Flame-colored Tokay, 4@5c; Black Morocco, 7@8c; Isabella, 3@4c; Nectarines, $1@1 25 ₱ box; Watermelons, 7@10c each; Cantaloupes, 5@6c each; Sicily Lemons, $14@16 ₱ box for common and $18 for choice; Australian do, $6@7; Quinces, 75c@$1 ₱ box; Cocoanuts, $6@7 ₱ 100.

DRIED FRUITS — California are jobbing as follows: Apples, 7@8c ₱ lb; Peaches, 7@8c; peeled do, 20@22½c; Pears, 9@10c for peeled; Plums, 5@8c; pitted, do, 15@20c; Figs, 6@10c; Nectarines, 11@12½c; Grapes, 6@7c; Raisins, 8@10c.

PROVISIONS — Eastern sugar-cured Hams are jobbing at 18@22c; do, extra light Breakfast Bacon, 13@14½c, and heavy to medium, 11@12½c; California Hams, 15@17c; California Bacon, 11@13c; Eastern Lard, 11¾@14c, as to pkg; California do, 11@13c ₱ lb; California Smoked Beef, 12½@14c.

DAIRY PRODUCE — Choice to fancy Butter, 40@45c; fair to good, 32½@37c; pickled 32½@35c; new, in firkin, sells at 27½@30c ₱ lb; Eastern firkin, 20@25c; Western do, 15@20c; California Cheese, 10@15c, latter for fancy dairy; Eastern, 12½@16c, latter for New York State Factory.

EGGS — California are quiet at 45c ₱ dozen; Ore-Oregon, 37½@40c.

POULTRY — Market overstocked. Hens, $7@7 75 ₱ doz; Roasters, $5@6 50; Broilers, $3@4; Ducks, $8 50@10; Turkeys, 20@23c ₱ lb; Geese, $2 25@3 ₱ pair.

GAME — Venison, 8@10c ₱ lb at wholesale; Quail, 1 75@2 ₱ doz,

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400 pairs Blankets, from $2 50 a pair upward.
1,000 White and Colored Marseilles Spreads, from $1 25 upward.
5,000 dozen, all-linen, Napkins, $1 a dozen; reduced from $1 75.
800 dozen all-linen Doilies, 60 cents a dozen; reduced from 75 cents.
6,000 dozen all-linen Towels, from $1 a dozen upward.
75 pieces Heavy Scotch Table Linen for 35 cents a yard; reduced from 50 cents.
460 pieces Heavy Linen Crash, 8 cents a yard; reduced from 12½ cents.
164 pieces 4-4 Irish Linen, 25 cents a yard; reduced from 37½ cents.
180 pieces Nottingham Lace, 25 cents a yard; reduced from 40 cents.
40 pieces Plaid Flannel Shirting, 15 cents a yard; reduced from 30 cents.
2 bales all-wool White Flannel, 25 cents a yard; worth 40 cents.
200 pieces Brown and White Canton Flannel, 16½ cents a yard; worth 25 cents.
750 pieces Scotch Diaper, $1 a piece; reduced from $1 75.
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A splendid line of Corsets, from 50 cents a pair upward.
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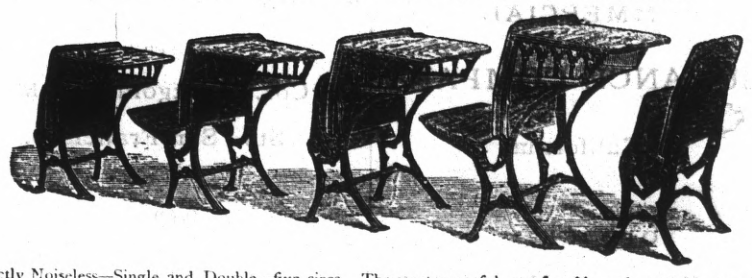

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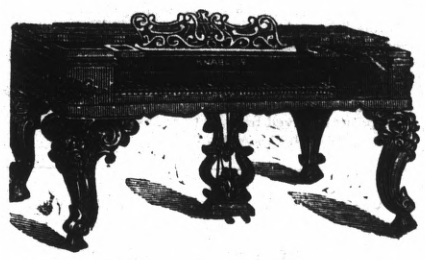

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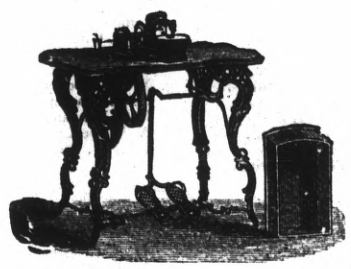

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Joseph Seller,
W. C. Ralston,
A. Wasserman,
I. Lawrence Pool,
Joseph Brandenstein,
N. Kittle,
Jabez Howes,
Nicholas Luning,
John Parrott,
Milton S. Latham,
L. Sachs,
M. D. Sweeny,
E. H. Winchester,
Gustave Touchard,
Michael Castle,
Nicholas Larco,
Geo. C. Hickox,
Morton Cheeseman,
George C. Johnson,
T. E. Lindenberger.

GUSTAVE TOUCHARD.....President.
N. G. KITTLE.....Vice-President.
CHARLES D. HAVEN.....Secretary.
GEO. T. BOHEN.....Surveyor.

THE

STATE INVESTMENT

AND

INSURANCE COMPANY.

Capital, - - - $200,000

U. S. GOLD COIN, in 2,000 shares of $100 each. Payments in Four Installments, of Twenty-five (25) per cent. each, in Gold Coin. Fire, Marine and Inland Navigation Insurance.

TYLER CURTIS.....President
PETER DONAHUE.....Vice-President
CHAS. H. CUSHING.....Secretary
THOS. N. CAZNEAU.....Marine Director

San Francisco, November 2d, 1872.

HIBERNIA

Savings and Loan Society

OFFICE:

NE Cor. Montgomery & Market Sts., San Francisco.

OFFICERS:

M. D. SWEENY.....President.
C. D. O'SULLIVAN.....Vice-President.
EDWARD MARTIN.....Treasurer.
RICHARD TOBIN.....Attorney.

TRUSTEES:

M. D. Sweeny,
C. D. O'Sullivan,
John Sullivan,
R. J. Tobin,
M. J. O'Connor,
P. McAran,
Gust. Touchard,
Peter Donahue,
A. Donohoe.

REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through Wells, Fargo & Co's Express Office, or any reliable banking house; but this Society will not be responsible for their safe delivery.

The signature of the depositor should accompany his first deposit.

A proper pass-book will be delivered to the agent by whom the deposit is made.

Deposits received from $1 to $8,000.

Office hours from 9 A. M., to 3 P. M.

E. MCLAUGHLIN. C. T. RYLAND.

BANKING HOUSE

OF

McLAUGHLIN & RYLAND,

Santa Clara St., bet. First and Second,

SAN JOSE.

RECEIVE General and Special Deposits in Gold and Silver Currency. Deal in U. S. Bonds and Legal Tenders, and do a General Banking Business.

DRAW EXCHANGE ON

DONOHOE, KELLY & CO., San Francisco.
EUGENE KELLY & CO., New York.
CONSOLIDATED BANK, limited, London.
BANK OF IRELAND, Dublin.

Telegraphic Tranfers made on New York.

Interest allowed on Time Deposits.

REDUCTION IN GAS.

THE SAN FRANCISCO GAS COMPANY hereby gives notice, that the Government Tax of twenty-five cents per thousand feet having been removed, the price of gas on streets which are supplied by opposition companies will be reduced, from and after the FIRST DAY OF AUGUST, to

One Dollar and Sixty Cents

($1.60) per Thousand Feet.

On other streets, the price will be reduced, from same date, to THREE DOLLARS AND FIFTY CENTS ($3.50) per thousand feet.

JOS. G. EASTLAND, Secretary.

ST. MARY'S HOSPITAL,

Corner of First & Bryant Sts.

SAN FRANCISCO.

THIS Institution is under the management of th SISTERS OF MERCY.

JAMES MURPHY, M. D .....Visiting Physician.
S. C. LANE, M. D.....Visiting Surgeon.
A. F. BELINGER, M. D.....Resident Physician.

TERMS:

Payable monthly in advance, for board, medicines, attendance, etc.

In the wards, per week.....$10 00
In rooms, with one or more, per week.....15 00
In private Rooms, per week.....20 00

Liquors and washing extra.

Confinement cases, $10 00 extra.

Money always refunded in case a patient leaves before the expiration of the month.

Benevolent Societies are not required to pay in advance.

TAMALPAIS HOTEL,

San Rafael, Marin County, only 14 miles from San Francisco.

THIS Hotel is now ready for the reception of guests for the Summer season. Recent improvements have been made, consisting of a Billiard Room 50x25 feet, and ten additional sleeping rooms, all handsomely furnished. The House is provided with every convenience for the comfort and pleasure of its guests, and possesses all the appointments of a first-class Hotel. Its proximity to the city, together with the convenience of access, combined with the beauty of the surrounding scenery and the well-known salubrity of the climate of San Rafael, offer a combination of attractions possessed by but few localities in the State.

The Hotel Omnibus will be in readiness at the depot on the arrival of every train, and will convey passengers and baggage to and from the House free of charge.

my25-tf R. PARDOW, JR.

BROOKLYN HOTEL,

BUSH STREET,

BET. MONTGOMERY AND SANSOME,

Adjoining the New Mercantile Library.

TERMS: $2.00 PER DAY.

KELLY & ANDREWS,

PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL," will be at the Railroad Depots and Steamboat Landings, to convey guests to the Hotel, free of charge.

KELLY & WOOD, Proprietors.

CENTRAL HOTEL,

814 and 816 Sansome Street,

Between Broadway and Pacific....SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS Hotel has been thoroughly renovated by the well-known proprietor, M. FARRELL, late proprietor of the Brooklyn House, where he will be happy to receive his numerous friends and the public in general. Thankful for past favors, he respectfully solicits a continuance of their future patronage.

There is a fire-proof safe in the House, where money and valuables can be kept at the risk of the proprietor. The Central House Coach will be at each car depot and steamboat landing, to convey passengers to the House free of charge.

Price of board to suit the times.

Parties sending for their friends to the States, or who expect any, will please notify MICHAEL FARRELL, and he will attend to them on their arrival, and forward them to their friends with due care, and thus save much trouble.

The strictest attention will be paid to the comfort of the patrons of this House.

MICHAEL FARRELL, Proprietor.

UNITED STATES HOTEL.

Corner of Folsom and Beale Sts.

SAN FRANCISCO.

CORNELIUS MALONEY - - - Proprietor.

(Late of the Franklin House.)

THE United Staes Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.

Board, per week.....$4 00
Board and Lodging, per week.....$5 to $6 00
Board and Lodging, per day.....$1 00

Parties who have sent to the States for friends, or who expect friends, will please notify C. Maloney, and he will attend to them on arrival, and forward them with due care to their destination. By this means much may be saved and much inconvenience avoided.

A Library is attached to the House for the use of its patrons; also, a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.

An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel free of charge. je1-tf

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SULLIVAN, KELLY & CO.

N. W. Cor. Pine & Front Sts.

Where they offer for sale

THE LARGEST STOCK OF

PAINTS,

OILS,

GLASS, etc., etc.

ON THE PACIFIC COAST,

At the Lowest Market Rates.

101, 103, 105 FRONT STREET,

110 PINE STREET,

SAN FRANCISCO.

J. C. MOODY,

DRUGGIST AND CHEMIST,

DEALER IN

PURE DRUGS AND MEDICINES,

Toilet and Fancy Articles and Perfumery,

Pure Wines and Liquors for Medical Use

Prescriptions carefully compounded.

200 and 202 Kearny Street,

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JOHN D YOST. H. S. CROCKER.

H. S. CROCKER & CO.

STATIONERS, Printers and Lithographers, 401 and 403 Sansome Street, Cor. of Sacramento, San Francisco. Sacramento House, 42 and 44 J Street.

DANIEL HICKS. HENRY KELLER.

D. HICKS & CO.

BOOK BINDERS and Blank Book Manufacturers. 543 Clay Street, San Francisco, and 59 J Street, Sacramento. Blank books ruled, printed and bound to order.

CALEB M. SICKLER,

IMPORTER and dealer in Stoves, Ranges and Tinware, 422 Kearny Street, Between California and Pine Sts., San Francisco.

Agency for Stewart's Celebrated Stoves.

A. ROMERO,

STOCK AND MONEY BROKER. FOREIGN Coin bought and sold. North-East corner of California and Kearny Streets, San Francisco.

P. J. SULLIVAN & CO.

DEALERS IN CUSTOM-MADE CLOTHING and Furnishing Goods. A complete assortment of Clerical Suits always on hand.

P. J. SULLIVAN, & CO.,
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COAL AND WOOD,

AT the lowest market prices, of the best quality, delivered in any part of the city.

For sale by

P. LYNCH,
610 Larkin Street, between Ellis and Eddy.

T. J. WELSH,

ARCHITECT, N. E. COR. MONTGOMERY and Pine Streets. Rooms No. 12 and 13, San Francisco. my25-tf

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M. McCANN & CO.

COMMISSION MERCHANTS, 818 BATTERY Street, San Francisco. Wool, Hides, Leather, Tallow, Sheep, Goat, Fox, Coon and Cat Skins, and all kinds of Furs sold on commission. Liberal advances made on Consignments, and prompt returns made at good prices.

MARBLE WORKS.

JOHN DANIEL & CO., MANUFACTURERS OF and dealers in Monuments, Headstones, Tombs, Mantel Pieces, Table Tops, Counter Tops, Plumbers' Slabs, Imposing Stones, etc., at lowest prices. 421 Pine Street, between Montgomery and Kearny, San Francisco.

MASSEY & YUNG,

PRACTICAL FURNISHING UNDERTAKERS. Barstow's Burial Caskets always on hand, and Agents for Fisk's Metalic Burial Cases.

Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

Office:—651 Sacramento Street, between Kearny and Webb.

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CRACKER COMPANY.

FRED'C CLAY & WESKE BROS.

WE desire to call your attention to our PATENT STEAM CRACKER, CAKE and SHIP BISCUIT BAKERY, located at Nos. 803, 805 and 807 Battery Street, San Francisco.